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Th. Sect.

The  
WESTMINSTER  
CONFESSION OF FAITH:  
being  
an account of the  
printing and preparation  
of its  
SEVEN LEADING EDITIONS:  
to which is appended a  
CRITICAL TEXT  
with notes thereon.

*Samuel William Carruthers.*



*Degree of Ph.D. granted, 21<sup>st</sup> March, 1929*

T h e  
W E S T M I N S T E R  
C O N F E S S I O N O F F A I T H .

I.  
T h e  
P r i n t i n g a n d P r e p a r a t i o n  
o f i t s  
S E V E N L E A D I N G E D I T I O N S .

In 1914 my father put through the press a new issue of his small edition of the Westminster Confession of Faith, originally brought out in 1883. Of that earlier edition, Professor Warfield says, "This little pamphlet is the only attempt made in Britain, since the issue of the 'Collections' of the early eighteenth century, to set forth a critically perfected text of the Confession". When preparing the new issue, my father had a set of facsimiles made, fourteen in number, consisting of the title-page and one page of text from each of the seven leading editions mentioned on the back of the title-page of his edition. They are the editions numbered by Warfield 1, 2, 3, 4, 5, 7, and 8. Of Warfield's number 6 I shall say a few words later. *I have added eight other blocks, illustrating additional points.*

My father began a fuller bibliographical investigation, and intended to publish these facsimiles along with a brief account of the various editions, but was never able to complete it. His preliminary work enabled him to come to certain conclusions, very briefly summarised by him in the notes on the back of the title-page of the 1914 edition already referred to, and recorded somewhat more fully by Professor Warfield in his masterly papers in the Presbyterian and Reformed Review, October 1901 and July 1902. I have

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gone carefully over the whole ground, and have confirmed (and in some cases modified) his conclusions.

Each copy marked with an asterisk in the following pages (thirty-eight in all) has been carefully collated by myself; and, by the kindness of the librarians concerned, I have received a collation sufficient for identification in the case of seventeen others, here marked with an obolus. It will be a favour if other librarians and possessors of copies of these editions would send me a collation of their copies; any additional copies thus identified will be recorded in the Journal of the Presbyterian Historical Society of England.

I may perhaps be pardoned the personal note, that my interest in early editions of the Confession dates back as far as 1883, when my father (having already trained me well in accuracy of proof-reading) entrusted me with the collation of the proofs of his edition of that year with the copy in the British Museum Library from which it was printed. It was interesting, forty years later, to go over the same copy, with an even greater minuteness of inspection in the same room, known in 1883 as the "Large Room", but in 1923 as the "North Library".

#### EDITION ONE.

The preparation of a Confession of Faith which should be common to England and Scotland was a necessary corollary of the taking of the Solemn League and Covenant in September 1643; but the work went on both thoroughly and slowly. The Scottish General Assembly tried in vain to hurry it in April 1645 (Warfield, p. 233), but it was only when the English House of Commons exercised its authority that the Westminster Assembly, rather reluctantly, had to do something (Ass. Min. p.90)

The order for printing this edition is dated Friday, October 23, 1646. Warfield has a special note on this (p.616) but he has apparently not gone direct to the Journals of the House of Commons, but trusted to Mitchell's work, and by quoting



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his notes on the point (which were incomplete), has fallen into confusion. Briefly, the various steps were as follows. On July 22, 1646, when the Assembly formally communicated to the House of Commons the death of its prolocutor, Dr. Twisse, the House took the opportunity to resolve that the Assembly "be earnestly moved to expedite" the Confession, and instructed those who were members of both the Commons and the Assembly to "acquaint the Assembly" with that resolution (Journals, iv. 622). There were some twenty of these, but the two who went on that same day to the Assembly were Francis Rousé (he of the Metrical Psalms) and Zouch Tate; They gave the Assembly the message, and added a reason (which had no doubt been mentioned in the discussion in the Commons), - "because of the great use there may be of them in the kingdom, both for the suppressing of errors and heresies, and the informing of the ignorance of the people" (Ass. Min. p. 258). The Assembly accordingly proceeded with its work, though, according to Baillie (Letters, ii. 393) many thought that the Commons' "earnestness for an end of the Confession and Catechism is nothing less than for the suppressing of the answer to the questions, or for the dissolving of the Assembly". On Thursday, 17th September, the Commons definitely instructed the Assembly "to send in to this House the Confession of Faith, or so much thereof as they have perfected" (Journals, iv. 671). Francis Rous was appointed to inform the Assembly of this, ~~which~~ which he did the next day. At the next sitting of the Assembly on Wednesday, September 21, Dr. Burgess brought in the completed portion duly transcribed, and it was read. The Assembly resolved to call the main heads by the name of chapters, and to distinguish the sections by figures only (Min. p. 286). During the next few days the Assembly added a few finishing touches to some of the chapters, and on Thursday, September 24, charged Dr. Burgess to prepare a title for it, which he reported next day; Chapters XV to XIX were then read in their final form, and it was resolved to send up the



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nineteen chapters (Min. p. 290). The eight divines appointed to do this attended the House of Commons that afternoon; Dr. Burgess handed in the paper, and the Commons resolved that it should be read as the first business on the following Friday (Journals, iv. 677); the pressing matter of the sale of the bishops' lands, however, thrust it aside; and it was read on Tuesday, October 6th. At that sitting the Commons appointed that it should be considered in Grand Committee as the first business on Friday, October 9th, which was accordingly done (Journals, iv. 685, 688). It was then resolved to print five hundred copies for the use of members; and John Selden and Zouch Tate were appointed "to prepare some convenient expression to be put upon the title-page that the said books are printed to the end the members of both Houses may advise thereupon" (Journals, iv. 688). The Commons accompanied this order with what proved to be a difficulty, an injunction to the divines "to put in the margin the proofs out of the Scripture". When Tate on Monday, October 12th (the next day on which the Assembly met) brought it the order of the Commons, it was resolved "that there shall be a Committee to consider of this order, how obedience may be yielded thereto". The following day the Committee reported, through its convener, Herbert Palmer (Min. pp. 294, 295). Mitchell traced this report, and prints it in his Baird Lecture (p. 367, note); it gives convincing reasons why the proofs could not be added without long debate, and concludes with the words,—"So that we humbly conceive, if it be the pleasure of this Honourable House that we should annex scriptures, it is not possible that we should forthwith proceed to the printing of the Confession". Upon receipt of this, which Stephen Marshall carried to the Commons on Tuesday October 13th, that House decided "That five hundred copies of the Confession of Faith be forthwith printed, for the service of the Houses, without the annexing of the texts of Scripture for the present; yet notwithstanding the House doth expect, that the divines should send in the texts of Scripture

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with all convenient speed". (Journals, iv. 692). This order being reported to the Assembly on the next day, that body ordered "that the scribes do take care of the exact printing of the Confession of Faith" (Min. B. 296). No doubt the scribes got the matter in hand promptly; and the final ordinance of the Commons (the one prefixed to the book), dated Friday, October 23rd, was perhaps the result of the report of John Selden and Zouch Tate. It runs as follows:- "That five hundred copies, and no more, of the advice of the Assembly of Divines, presented to this House, concerning Part of a Confession of Faith, be forthwith printed; and that the care of the printing thereof be referred to the Assembly of Divines; and the printer is enjoined, at his peril, not to print<sup>7</sup> more than five hundred of them. It is further ordered, that no man presume to reprint, divulge, or publish the said Advice or any part of it, till further order be taken herein by both or either of the Houses of Parliament" (Journals, iv. 703).

Warfield suggests that 23rd is a misprint for 13th; but the 13th was a Tuesday, and the order is to be seen in the Journals as above. Warfield also says (p.616) that Baillie seems to have sent three copies to David Dickson on Tuesday, October 27th. But this is extremely doubtful. Baillie's words in<sup>7</sup>his letter of December 1st, quoted by Warfield, are:- "The first part I sent, to you three only, in Mr. David's letter, long ago" (Letters, ii. 411). This Warfield takes to refer to a letter to Dickson of October 27th; but that letter contains only a very casual reference to the Confession:- "My book against the Anabaptists I hope to have out before the Assembly end the Confession",-- nothing further (Letters, ii. 406). But in a letter to David Dickson on September 22nd he gives the definite information, "We have ended the Confession of Faith ~~is~~ for the matter, and have perfected the most half of it, nineteen~~teen~~ chapters" (Letters, ii. 397), and adds later,- "It will be necessary to have the Confession and Catechism approved in a General Assembly" (id. 398). There is no actual mention of an enclosure in either of these letters; but it seems much ~~more~~



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more likely that the Confession was sent on September 22nd <sup>7</sup> ("long ago" by December 1st); and in my judgment the phraseology of the letter to Young seems better to suit the sending of one manuscript copy, to be shewn to the three men only, rather than of three printed copies on October 27th. The printed copies, it must also be remembered, were for members of the two Houses of Parliament alone; and it is not very likely that Baillie would have got hold of one copy, much less of three. It is confirmatory of the idea of transmission in manuscript that in the letter to Young of December 1st Baillie goes on to say:- "We are now on the Catechism, a quarter of it is past; possibly I may bring the whole or a great part with me" (Letters, ii. 411). This must almost certainly mean in ~~manuscript, not in print.~~ I do not think, then, that there is any evidence that a copy of this first incomplete edition was sent by Baillie to Scotland.

#### C o p i e s .

\* Carruthers (previously belonging to the Rev. Prof.

Mitchell, and then to the Rev. John Sturrock)

† Union Theological Seminary, New York. 1644. W. 91.

Ridgeway Branch, Library Company of Philadelphia.

952. U. p.6 (fide Warfield)

*See Plutro I and II*

Of this edition there is said to have been a copy in the British Museum Library; but on my enquiring for it, the authorities there are not able to trace it. Mitchell's press-mark (which he prints with a query),- E. 366", - is erroneous. Mr. F. D. Sladen kindly took a good deal of trouble to clear up Mitchell's reference for me, and made the valuable suggestion that it may not be to the Confession itself, but to the first tract in the volume E. 366. This tract is No. 178 of the Kingdom's Weekly Intelligencer, and has, under date December 8th 1646, the following entry:- "Part of the Confession of Faith brought in by many of the Assembly of Divines

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The humble  
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OF THE  
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OF  
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Now by Authority of PARLIAMENT  
fitting at *Westminster*,

Concerning part of a *Confession of Faith*,  
Presented by them lately to both  
Houses of PARLIAMENT.

*A certain number of Copies are Ordered to  
be Printed for the use of the Members  
of both Houses onely, to the end that they  
may advise thereupon.*

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LONDON,  
Printed for the Company of STATIONERS.

Plate I  
Title-page of Edition One



(12)

ly, freely, or contingently. God, in his ordinary Providence maketh use of means, yet is free to work without, above, and against them at his pleasure.

III. The almighty power, unsearchable wisdom, and infinite goodness of God so farre manifest themselves in his Providence, that it extendeth it selfe even to the first Fall, and all other sinnes of Angels and Men; and that not by a bare permission, but such as hath joyned with it a most wise and powerfull bounding, and otherwise ordering, and governing of them, in a manifold dispensation, to his owne holy ends: yet so, as the sinfulness thereof proceedeth onely from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin.

IV. The most wise, righteous, and gracious God doth oftentimes leave for a season his owne children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sinnes, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled; and, to raise them to a more close and constant dependance for their support upon himselfe, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends.

V. As for those wicked and ungodly men, whom God, as a righteous Judge, for former sinnes doth  
blind

Plate II

Page of type from Edition One.

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was read in the House of Commons. And it was ordered that five hundred copies should be printed for the use of the members of both Houses and for the Assembly of Divines". This, however, introduces a new complication; for it was not a part of the Confession, but the whole Confession (though without Scripture proofs, indeed) which was brought in on December 4th (Commons Journals, iv. 739). Mitchell may have been misled by the words "Part of a Confession", and not realised the discrepancy of date, although he had at some time in his possession a copy of this edition, with the dated ordinance in it; but the wording of his note (p. 508) certainly suggests that "E. 366" is not a mere reference, but actually a copy of the first edition, just as "E. 368" and "E. 516" are really copies of the second and third editions.

#### E D I T I O N    T W O .

The Westminster Assembly proceeded with great assiduity to complete the Confession of Faith. On Thursday, November 26th, 1646, we read,—"The Confession of Faith was finished this day, and by order of the Assembly the Prolocutor gave thanks, in the name of the Assembly, to the Committee that had taken so good pains in the perfecting of the Confession of Faith" (Min. p.303). It was thereupon resolved that the whole Confession should be transcribed and read in the Assembly and sent up to both Houses. Apparently the last part was sent up separately also, perhaps because the Assembly thought that the House might not wish to reprint the whole. Three of the Independent brethren objected to the sending in of the preface; but apparently somewhat prematurely, as the Assembly then resolved that "the preface shall be debated and prepared to be sent up with it, if any be made". But no preface was made. The scribes of the Assembly were told to search for any dissent which had been made to portions of the Confession; but no list of these appears (Min. pp. 303, 304).

On November 27th, and December 1st, 3rd, and 4th,



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alterations were considered, and some made,- all, however, in the chapters not yet presented to Parliament<sup>7</sup>. The care given to this final revision is indicated by the resolution on Tuesday, December 1st:- "That the brethren that drew up the Confession of Faith do assist Dr. Burges in reading over the Confession of Faith with one of the scribes". Finally, on Friday December 4<sup>th</sup>, the text of the Confession of Faith was finished, and it was ordered by the Assembly "that thanks be returned to the Assessor, Dr. Burges, for his great pains in transcribing the Confession of Faith,- which was done by the Prolocutor". It was at once resolved that it should be presented to both Houses "by the whole Assembly" (Min. p. 308) The Assembly promptly rose, and went in a body to the House of Commons, where they were called in. (Hetherington (pp. 287, 354), no doubt misled by Whitelocke (Memls. p. 233), erroneously gives the date as December 3rd), Their prolocutor presented the document, informing the Commons that "for the more convenience of the business they had reduced both parts likewise into one entire body; they do desire, that if either the thing do seem long, or that they have been long in perfecting of it, that you will consider that the business is matter of great weight and importance". The Commons appointed that the first business on Monday, December 7th, should be the reading of the Confession (Journals, iv. 739)

One or two small matters of business were taken first on Monday; but the Commons, after the Confession had been read to them, resolved as follows:- "That six hundred copies, and no more, of the Advice of the Assembly of Divines, presented to this House, concerning a Confession of Faith, be forthwith printed, for the service of both Houses, and the Assembly of Divines, without annexing the texts of Scripture for the present ( yet, notwithstanding, the House doth expect that the Divines should send in the texts of Scripture with all convenient speed); and that the care of printing thereof be referred to the Assembly of Divines. And the printer <sup>is</sup> be enjoined

at his peril not to print more than six hundred copies of them; or to divulge or publish any of them; that no person do presume to reprint, divulge, or publish the said Advice or any part of it, till further order be taken herein by both or either of the Houses of Parliament". Once more also they appointed Selden and Tate to see to the printing of a preamble, which they fulfilled, as on the former occasion, by the prefixing of this order, (the words about the proof texts being omitted) to the edition (Commons Journals, v.2) The order of the Commons was brought to the Assembly at its next meeting, Thursday, December 10th, and that body ordered "that the scribes take care of the exact printing of the Confession of Faith". (Min. p. 310). Hatherington (quoting Whitelocke) erroneously says that five hundred copies were ordered to be printed.

#### C o p i e s .

- \* Carruthers (previously belonging to the Rev. John Sturrock)
- \* British Museum. E. 368. (3).
- \* Sion College, London. arc. A. 43. 4b
- \* Emmanuel College, Cambridge. t. c. 37  
17. 2. 93.
- \* Guildhall Library, London. A. vi. 5. (Imperfect, -  
only to p. 48)
- \* National Library of Scotland. 286. No. 1.
- \* " " " " <sup>435</sup>  
~~286~~. No. 4.
- † Union Theological Seminary, New York. 1645. D. 59.
- † Trinity College, Dublin. MM. 11. 71. No. 3.

Harvard University (fide Warfield)

Warfield originally (p. 616) entered the British Museum copy 873. e. 44. as being this edition, but corrected this in the appendix (p. 558).

*See Plates III and IV*

These copies, as is to be expected in a limited issue of six hundred copies, are all identical; the one in Emmanuel College is probably one printed near the end of the impression, as its type is somewhat dirtier than in the others.

Although the date of the order for printing is Dec-



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 Divines, to the end that they may advise  
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LONDON,  
 Printed for the Company of STATIONERS.

Plate III  
 Title-page of Edition Two.

## ( 12 )

IV. The almighty power, unsearchable wisdom, and infinite goodnesse of God so farre manifest themselves in his Providence, that it extendeth it selfe even to the first Fall, and all other finnes of Angels and Men; and that not by a bare permission, but such as hath joyned with it a most wise and powerfull bounding, and otherwise ordering, and governing of them, in a manifold dispensation, to his owne holy ends: yet so, as the sinfulness thereof proceedeth onely from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his owne children to manifold temptations, and the corruption of their own hearts, to chastise them for their former finnes, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled; and, to raise them to a more close and constant dependance for their support upon himselfe, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends.

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former finnes doth blinde and harden, from them he not onely withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but, sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasions of sin; and withall, gives them over to their own lusts, the  
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Plate IV  
Page of type from Edition Two

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ember 7th, 1646, this edition is sometimes quoted as 1647, which be it remembered would mean after March 25th, 1647, in those days. Warfield gives conclusive reason for its having been actually issued in December 1646, Baillie speaking of it as all printed on December 24th (Letters ii. 415), and my copy (previously the Rev. John Sturrock's) having in it the note, - "Frances Baron of Graye Friars; delivered to me by Mr. Byfield December 19, Saturday, 1646."

This, then, is the first complete edition of the Confession. My father wrote to Professor Warfield "Nos. 1, 2, and 3 I have compared verbally. They are printed from the same type. The spelling has been modified, chiefly in the second issue, and the third retains the modifications, though some further changes are made in it" (Warfield, p. 558). A closer collation at leisure shews, however, that Edition One and Edition Two are not from the same type, Edition Two being not merely modified in spelling, but almost entirely re-set. When we come to Edition Three we shall see that there was a further re-setting of type there also.

It was his copy of this edition which Baillie took north with him, as stated by him (Letters, iii. 2).- "The Confession of Faith, I brought it with me, now in print, as it was offered to the Houses by the Assembly without any considerable dissent of any". The very fact that he here specifies that it is in print tends to confirm the surmise that what he sent on the former occasion was in manuscript.

### EDITION THREE.

This is the first edition which contains the famous "proof-texts". As we have already seen, it was on October 6th, 1646, that the House of Commons made its request for scripture proofs of the doctrines which the Assembly was submitting to it. On December 7th, again, the Commons said that they expected "that the Divines should send in the texts of Scripture with all convenient speed". The Assembly had given Parliament its



reasons for not thinking it advisable to append proof-texts; and it evidently still wished to be excused, for it added this somewhat naive statement:- "When there were any texts debated in the Assembly they were never put to the vote. And therefore every text now to be annexed must not only be debated, but also voted in the Assembly; and it is free for every one to offer what texts he thinks fit to be debated, and to urge the annexing of Scriptures to such or such a branch as he thinks necessary, which is like to be a work of great length" (Mitchell, p. 368, note)

However, on Wednesday, January 6th<sup>2</sup> 1646-7, the Assembly ordered that "Mr. Wilson, Mr. Byfield, Mr. Gower, be a Committee to prepare Scriptures for the Confession of Faith". No time was lost; the Committee reported the Scriptures for the first chapter the next day; but the Assembly agreed on those for the first paragraph only, - fifteen passages in all. There seems to have been some delay in the work, for the Assembly ordered "that the members of the Assembly do bring their books of the Confession of Faith, whilst the Scriptures are in debate (Min. pp. 319, 473). The copies thus to be brought were of course those of Edition Two. From this time there are very few days on which the Assembly did not devote time to the discussion of the proof-texts, the committee always keeping ~~the~~ three or four chapters ahead of the point which the Assembly had reached. By Friday, March 5th, the Committee gave in its last report, and was thanked for its "great pains and diligence in that business" (Min. p. 336). On Monday, April 5th, 1647, ~~it~~ it is laconically minuted, - "The Confession was finished" (Min. p. 345);

A copy of Edition Two was officially used for inscribing the proof-texts as they were decided upon; the only instance of their being entered in the minutes is on the first day, January 7th, 1646-7 (Min. p. 473, note). "The said proofs are inserted in the margins of the Confession of Faith ~~to which were appended throughout the whole Confession~~ thereupon,



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in the book appointed for the votes of the Assembly thereupon, to which we do refer throughout the whole Confession" (Min. p. 319). Is it possible that this copy of Edition Two may yet come to light?

Baillie's remark on the whole question of annexing the proof-texts is interesting; he of course had left the Assembly before the work was actually taken in hand. "The retarding party has put the Assembly to add Scriptures to it, which they omitted only to eschew the offence of the House, whose practice hitherto has been, to enact nothing of religion on divine right or scriptural grounds, but upon their own authority alone. This innovation of our opposites may well cost the Assembly some time, who cannot do the most easy things with any expedition; but it will be for their advantage and strength of the work" (Letters iii. 2)

When "the Confession was finished" all was not over, however. At that same meeting Lazarus Seaman moved "that something be annexed by way of caution to shew how the proofs are to be applied"; but the Assembly resolved that there should be no further debate on that point, and instructed the three Committees which had prepared the Confession to review it and to report the next day. During the next six sessions the proof-texts received their final revision. On Thursday, April 15th, it was ordered "that Mr. Wilson, Mr. Gower, and Mr. Wallis do draw up, in the margin of two books of the Confession of Faith, the Scriptures to be presented to Parliament" (Min. p. 349) These must have been other copies than the one used during the sittings; possibly they are among Parliamentary archives, though they may have been burnt in the St. Stephen's fire.

The House of Commons was getting impatient; on Thursday, April 22nd, 1647, they resolved, - "That on this day sevensnight the House do take into consideration the Confession of Faith, presented from the Assembly of Divines; and that the Assembly be required in the meantime to send in the texts of Scripture to them, so far as they have pro-



ceeded in them. (Journals, v. 151). Another resolution had instructed the Divines to send in by Tuesday the Articles of the Church of England, so far as they had proceeded with them.

~~Accordingly, on Monday the 26th a committee of nine was appointed to carry up both these matters to the Houses of Parliament. On the Tuesday morning the House of Commons was concerned with an anonymous pamphlet which "was scattered abroad in the army when the Commissioners were sent from Parliament to disband it" (Thomason Cat. i. 503); and this business caused hot debate and a division; so "Mr. Rous is appointed to go to the Divines of the Assembly that are now at the door; to acquaint them that that this House is now upon very great and important business; and to desire them to come on Thursday next" (Journals, v. 154). On the Thursday, April 29th, accordingly, the Divines attended, and D<sup>r</sup>. Peter Smith, of Barkway, the chairman of the deputation presented the texts for the Confession, and the revision of the Thirty-nine Articles so far as it had proceeded. The House resolved "That on Wednesday next come sevensnight the first business, and nothing to intervene, the House do take into consideration the Confession of Faith, with the places of Scripture annexed". It likewise instructed that six hundred copies and no more of the Confession with proofs and the revised Articles should be printed, and forbade their reprinting; and this resolution is duly prefixed to the copies of this edition. The House resolved also to thank the Assembly; the deputation of Divines <sup>were</sup> ~~were~~ accordingly called in and thanked, and were told of the other two resolutions (Journals, v. 156; Whitelock Memls., P. 248). Dr. Smith returned to the Assembly and duly reported this (Min. p. 356), but neither the House nor the Assembly seems definitely to have committed the responsibility of seeing the new edition through the press to any person or persons. Presumably the scribes of the Assembly again did the work. Hetherington (p. 287) says "The appointed number of copies having been printed, they were delivered to the~~

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members of both Houses together by Mr. Byfield on the 19th May, when it was resolved to consider the whole production, article by article."

C o p i e s .

\* Carruthers.

\* British Museum. E. 516. (3).

\* Emmanuel College, Cambridge. 17. 2. 93.

\*     ,,             ,,             ,,             X. 5. 62.

\*     ,,             ,,             ,,             X. 4. 50.

\* National Library of Scotland. 578. No. 4.

† Trinity College, Dublin. P. 11. 11. No. 2.

† Union Theological Seminary, New York. 1647<sup>7</sup> E. N. 92

Princeton Theological Seminary (fide Warfield)

Ridgeway Branch of the Library Company of Philadel-

phia. 925. 7. p. 6. (fide Warfield)

*See Plates V and VI*

One of the Emmanuel College copies is of exceptional interest (X. 4. 50). It contains manuscript notes of two kinds, in two handwritings and in different inks. In a darker ink and a smaller handwriting are corrections of the references. In a paler ink and a somewhat larger writing the names of the books of the Bible are altered from English to Latin in every case where there is a difference (e.g. Reg. for Kings, Jac. for Jam., Apoc. for Rev.). A Latin edition of the Confession and the two Catechisms was issued at Cambridge in 1656, and is attributed in the British Museum Catalogue to William Dillingham. It bears at the end of the preface the initials *G. D.*, of which Warfield says, - "A happy conjecture supposes these to be the Latin initials of ~~W~~<sup>W</sup> William Dillingham, D.D., Master of Emmanuel College, Cambridge; but it remains merely a conjecture" (Warfield, p. 263). This copy is certainly the copy from which the references of the Latin edition were printed. Dillingham was not a member of Assembly, so could not have a copy of his own; this may have belonged to Anthony Tuckney, his predecessor in the Mastership of Emmanuel. Every one of the nine corrections



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 Presented by them lately to both  
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LONDON,  
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Plate V  
 Title-page of Edition Three.

(13)

ing of them, in a manifold dispensation, to his owne holy ends<sup>r</sup>: yet so, as the sinfulness thereof proceedeth onely from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin<sup>f</sup>.

<sup>r</sup> Gen. 50. 20.  
Isa. 10. 6, 7, 12.  
<sup>f</sup> Jam. 1. 13, 14, 17.  
<sup>r</sup> Joh. 2. 16.  
Psal. 50. 21.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his owne children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sinnes, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled<sup>r</sup>; and, to raise them to a more close and constant dependance for their support upon himselfe, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends<sup>v</sup>.

<sup>r</sup> 2 Chron. 31.  
25, 26, 31.  
<sup>r</sup> Sam. 24. 1.  
<sup>r</sup> 2 Cor. 12. 7, 8, 9.  
Psal. 73.  
throughout.  
Psa. 77. 1 to 12.  
Mir. 14. 66. to the end, with  
Joh. 21. 15, 16, 17.

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sinnes doth blinde and harden<sup>v</sup>, from them he not onely withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts<sup>x</sup>; but, sometimes also withdraweth the gifts which they had<sup>y</sup>, and exposeth them to such objects as their corruption makes occasions of sin<sup>z</sup>; and withall, gives them over to their own lusts, the temptations of the world, and the power of Satan<sup>a</sup>: whereby it comes to passe that they harden themselves, even under those meanes, which God useth for the softning of others<sup>b</sup>.

<sup>v</sup> Rom. 1. 24, 26, 28.  
Rom. 11. 7, 8.  
<sup>x</sup> Deut. 29. 4.  
<sup>y</sup> Mat. 13. 12.  
Mat. 25. 29.  
<sup>z</sup> Deut. 10. 30.  
<sup>a</sup> King. 8. 12, 13.  
<sup>b</sup> Psal. 11. 12.  
<sup>a</sup> The. 2. 10, 11, 12.  
<sup>b</sup> Exod. 7. 3.  
with Exod. 8.  
15, 32.  
<sup>a</sup> Cor. 2. 15, 16.  
Isa. 8. 14.  
<sup>b</sup> 1 Pet. 2. 7, 8.  
Isa. 6. 9, 10.  
with Acts 28.  
26, 27.

B 3

VIL As

Plate VI

Page of type from Edition Three.



made in the references is found in the Latin edition, and four of them are transpositions of the reference letters necessitated by the differing order of the words in Latin and in English. My belief is that Dillingham made these corrections with his own hand, and then entrusted the book to some junior member of the College, with instructions to latinise, wherever necessary, the names of the books of the Bible. I was sufficiently convinced of this to predict that a search would probably discover the corresponding copies of the Larger and Shorter Catechisms; and the librarian very kindly looked them out for me. In each instance there are corrections and transpositions of the references in the darker ink; and every one of these occurs in the Latin edition. But a curious piece of human character is preserved for us through the centuries. The junior member of the College faithfully latinised every needed reference in the Confession; but in the Larger Catechism he went no further in his changes than the first two pages, leaving the printer to do the rest; and in the Shorter Catechism he did not take the trouble to make one single alteration, but trusted it all to the printer. These two copies of the Catechisms are both in the volume with the press mark 17. 2. 85.

Although Edition Two had been strictly limited in number by the order of the Commons, yet the Company of Stationers was evidently alive to the fact that the addition of the proofs would necessitate a reprinting; and so some at least of the type was kept standing. In his edition of the Confession my father says of the first three editions, - "The same type is used in each; it has been a little spaced out in the second edition, and still more in the third, to provide space for the reference letters to the proofs; but the letter-press is not recomposed". This is only partly true. The first sheet of Edition Two was indeed used, save its last seven lines. The words of these seven lines do not in Edition Three form part of the first sheet, but are the first seven lines of the second sheet. The type, though respaced in order to insert the ref-

erence letters, is the same, save for one trifling alteration, the substitution of "&" for "and", the last word of page 7 in Edition Two. The entire second sheet of Edition Two is reset for Edition Three. The third and fourth sheet are not so simple. In order to understand the changes one must remember that the pages of a sheet have to be assembled in two separate portions, one printed on one side of the paper, and the other on the reverse side. These are named by the printer ~~the outside pages and the inside pages~~ according to their position after the first folding of the sheet. The "outside pages" are the first, fourth, fifth, and eighth, - that is, the two outside and the two centre pages; the "inside pages" are the second, third, sixth, and seventh pages of the sheet.

In the third sheet, the outside pages of Edition Two (pp. 17, 20, 21, 24) have been used again, a printer's error on p. 21 being corrected, - "guirt" in line 10 of Edition Two being "gift" in Edition Three.

In the fourth sheet the inside pages have again been reset; but only part of the outside pages has been used, viz., pp. ~~25~~ 25, 28, and part of 29, the rest of p. 29 and the whole of p. 32 being reset. From this point onwards the whole of the text is reset.

It may be as well to give some of the more easily recognisable differences showing that resetting has taken ~~place~~ place, though the conclusions here come to are not based on such evident differences alone. Some of the evident differences might have been intentional, but this could not be the case with bent and broken letters, letters clogged with ink or dust, and other minute differences, of which there are half a dozen to a score on every page. (I give one or two of these as examples). After a little practice it is possible to say unhesitatingly whether the type is the same or reset.

Edition Two. p. 14, l. 13, "Chaa" for "Chap";  
p. 18, l. <sup>4</sup>4, "theLambe" (with no space). The chapters from



XXI to XXX inclusive have the headings "CHAP", not "Chap".

(The last four chapters have this peculiarity in both these editions.) p. 9, l. 17, "God", clogged "d"; p. 15, l. 24, "Ordinances" bent "O"; p. 38, l. 20, "Civil", special "C".

Edition Three. p. 12, l. 21, "infini<sup>t</sup>"; p. 40, l. 10. "beleiveth"; p. 19, l. 27, "Word", broken "W"; p. 35, l. 22, ~~doctrines~~ "et" dropped down; p. 41, l. 14, "Or<sup>de</sup>ained", capital "O".

#### EDITION FOUR.

This edition takes us to Scotland; it is the edition printed for the use of members of the General Assembly of the Church of Scotland when the question of adopting the Westminster Confession was under consideration. The Assembly met on August 4th, 1647; both Baillie and Gillespie addressed it on the 6th, making mention of the Confession, which Baillie said was "perfected with far greater unanimity than any living could have hoped for" (Letters, iii. 11), while Gillespie told the Assembly,—"It is not yet fully approved by the Houses of Parliament. The House of Lords have approved it; The House of Commons have approved the first chapter of it, and was going on in consideration of the rest of it, at that time when they were taken off by the late commotion there, and emergent differences." (id. iii. 451). At the fifth session of the General Assembly, on August 9th, it was ordered that the Confession should be printed. There was probably little delay about this; for Baillie says, "We agreed . . . after much debate in the Committee, to the Confession of Faith" (Letters, iii. 20), and the Assembly passed the Act approving the Confession, with its careful reservation about the paragraph XXXI. 2., on August 27th.

The order was for three hundred copies only, so that this is the smallest of the limited editions.

C o p i e s .

S t a g e A.

\* Carruthers.

\* British Museum. 3506. aaa. 24.

\* National Library of Scotland. 429. No. 37.

\* Rylands Library, Manchester. H. 1. 63. 92.

† St. Andrew's University Library ~~(1146/1146/1146/1146)~~

S t a g e B.

\* Carruthers.

\* National Library of Scotland. 353. No. 2.

\* New College, Edinburgh.

S t a g e C.

\* Carruthers.

Stage u n k n o w n

Presbyterian Historical Society, Philadelphia.

Rev. Dr. Louis F. Benson, Philadelphia.

In setting up this edition, three errors were made.

In VII. 4. in place of "in scripture", it reads "in the scripture". (The usage of the Confession varies; thus we find "the scripture" (I. 3), "scripture" (I. 6, 7, 10), "the scriptures" (I. 8), and "scripture" and "the scripture" in the same section (I. 9). It is interesting to note that whenever the adjective "holy" is prefixed, the article is present, indicating that to the Divines "Holy Scripture" was not a title).

The other two changes are both in IX. 1., in which ~~the~~ the word "it" was left out in the phrase "that it is neither forced", and on the other hand the word "do" was inserted in ~~the~~ the clause "determined to good or evil".

In setting up the references from Edition Three, the printer, not unnaturally, made more numerous mistakes. They were eleven in all, as follows:-

V. 3. k. Isa. 55. 12, 11. For Isa. 55. 10, 11.

V. 5. u. Psa. 77. 1, 10, 12. for Psa. 77. 1 to 12.

VI. 3. f. Acts 17. for Acts 17. 26.

(In Stages B and C the verse figure was reinserted, but as "13", for which selection I have not been able to surmise a reason.)



VI. 3. f. 1 Cor. 15. 21, 22, 45! For 1. Cor. 21.  
22, 49.

(This is accounted for by the fact that  
in Edition Three the figure "9" is much  
smudged)

VIII. 3. s. Heb. 7. 16. for Heb. 7. 26.

IX. 3. g. 1 Cor. 8, 14. for 1. Cor. 2. 14.

XVIII. 3. n. Rom. 15. 3. For Rom. 15. 13.

(This also is accounted for by poor  
printing in Edition Three, where the fig-  
ure "1" is almost illegible)

XVIII. 4. r. Jer. 52. 40 for Jer. 32. 40.

(In Edition Three the figure "3" is  
broken, and might easily be read as "5")

XX. 2. m. al 5. 1. for Gal. 5. 1.

(In Stages B and C this was printed as  
Psal 5. 1., by a conjecture of the com-  
positor.)

XXIX. 1. a. 1 Cor. 11. 23, 41, 25, 26. 1 Cor. 10.  
16, 27, 21. for 1 Cor. 11. 23, 24, 25, 26.  
1 Cor. 10. 16, 17, 21.

(These two blunders are interlocked, and ~~have~~  
have happened in a curious way. It is  
necessary to see the actual arrangement  
of the type to understand what happened.  
In this edition it stands as follows:-

a 1 Cor. 11. 23,  
41, 25, 26.  
1 Cor. 10. 16,  
27, 21.

Evidently in putting in forme there was  
a slight piecing, three types at least ~~&~~  
(and probably no more) having dropped  
out, viz., the "2", the "4" and the "1";  
and they werereplaced in this curiously  
incorrect fashion. It is of interest to

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 use of the Members of both Houses, and of the Assembly of Di-  
 vines, to the end that they may advise thereupon.



Printed at L O N D O N :

A N D

Re-printed at E D I N B U R G H by *Evan Tyler*, Printer to the  
 Kings most Excellent Majestie. 1 6 4 7.

Plate VII  
 Title-page of Edition Four—Stage A  
 Note the "A" and "C"



(5)

are Arguments whereby it doth abundantly evidence it self to bee the Word of God; yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the Holy Spirit, bearing witnesse by and with the Word, *l* 1 John 2. 20, in our hearts *l*.

V I. The whole Councell of God concerning all things necessary for his owne Glory, mans salvation, Faith, and Life, is either expressely set down in Scripture, or by good and necessary consequence may bee deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men *m*. Neverthelesse we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word *n*: and that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane actions & Societies, which are to be ordered by the Light of Nature and Christian Prudence, according to the generall Rules of the Word, which are alwayes to be observed *o*.

V I I. All things in Scripture are not alike plaine in themselves, nor alike cleare unto all *p*: yet those things which are necessary to be known, believed, and observed for salvation, are so clearely propounded and opened in some place of Scripture or other, that not only the Learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them *q*.

V I I I. The Old Testament in Hebrew (which was the Native Language of the people of God of old,)  
A 3 and

Plate VIII.  
Page of type from Edition Four. Stage A.  
Notice the "&" in l. 18; "God" l. 7 and l. 30.

note that the compositor of Edition Five was wide-awake enough to restore the "24", though he did not restore the "17", which was almost as evident.)

XXXII. 3. g. 1 Cor. 15. 42. for 1 Cor. 15. 43.

It is a most extraordinary thing that there are three distinct printings of this strictly limited edition. As I possess a copy of each, I have had the opportunity for careful collation. The sequence of them is determinable from one minute point, the reference m in Chapter XX noted above. The letter "G" of "Gal" must have dropped out in the first printing; for it would be an incredible coincidence if the compositor had changed "Gal" to "Psal" carelessly, and then in the next printing, the very two letters which were wrong had accidentally dropped out. It is moreover certain that Stage B and Stage C were set up from a copy of Stage A, and not independently from Edition Three; for the two textual errors and all the errors in the references noted above occur in the later stages, which could not have been the case had they been independently set up.

Stage B was reset from beginning to end; stage C had only the four outside pages of ~~Sheet A~~ sheet A reset (pp. 1, 4, 5, 8). I have not been able to trace any other copy of this stage beyond the one in my possession, which formerly belonged to my father, and was thereafter in the possession of the Rev. John Sturrock.

I have been unable to obtain any light as to the cause of this puzzling phenomenon of the three printings. Enquiries as to the records of a fire in Edinburgh between August 9th and August 26th, 1647, whereby some of the copies might have been burned, have led to no result. It is impossible to conjecture the reason for the second resetting of the outer forme of sheet A in stage C.

A short list of the more important distinctions in the three stages will enable any copy to be identified.



	Stage A	Stage B	Stage C
Title-page	Authority	Authortty	
Authorisation	Three hundred	three hundreth	
Sheet A.			
p. 1. Title	Confession	confession	Confession (with different "C")
Initial. See Plate XIII (C & D)	In a surround of foliage	In a surround of foliage	In a surround with a thistle and two cocks' heads.
p. 1. 1. 16	Wisdome	Wisdome	Wisdom
p. 4, 1.6.	The first second	The first, second,	The first, second,
1. 16	Testimonie	Testimony	Testimonie
ref. "k"	1 Tim. 3. 15	1 Tim. 3. 15	1 Tm. 3. 15.
p. 5, 1. 2	notwithstanding	notwithstanding	notwithstanding
last line	God	God	GOD
p. 8, 1.1(ends) to		him	to
1. 3 fm. foot (ends) vi-		vio-	is
Sheet B.	Reference let- ters in text within brack- ets	Reference let- ters not in brackets, save on page 15.	
Sheet C			
p. 17, 1.1.	(ends) e-	(ends) fulnesse	
p. 18	Reference let- ters in brack- ets	No brackets	
p. 23, 1.4	(ends) hee	(ends) he	
p. 24, 1. 3	ALL	ALL	
Sheet D			
p. 28, 1.3	Believers	Bel eever s	
p. 31, 1.5 fm. foot	believer	beleever	
1. 2 fm.ft.	hee	he	
p. 32, 1. 55	destitute	destitute	
Sheet E.			
p. 33, 1.5	Commandments	Commandements	
p. 35, 1.6	Moral	Morall	
1. 11	obedience	obedince	
p. 38. 1.8	administation	administration	
p. 39, 1.6	<u>Lords</u>	LORDS	

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Printed at LONDON:

AND

Re-printed at EDINBURGH by *Evan Tyler*, Printer to the  
 Kings most Excellent Majestie. 1647.

Plate IX

Title-page of Edition Four—Stages B & C.

Note the "A" and "C"



(13)

ing of them, in a manifold dispensation, to his own holy ends *r*: yet so, as the sinfulness thereof proceedeth onely from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin *f*.

*r* Gen. 50. 20.  
Isai 10. 6, 7, 12  
James 1. 13  
14, 17  
1 John 2. 16  
Psal. 50. 21

V. The most wise, righteous, and gracious G O D doth oftentimes leave for a season his owne children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sinnes, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled *t*: and, to raise them to a more close and constant dependance for their support upon himselfe, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends *u*.

*t* 2 Chron. 32.  
25, 26, 31  
2 Sim. 24. 1  
" 2 Cor. 12. 7,  
8, 9  
Psal. 73.  
throughout.  
Psal. 77. 1, 10,  
12  
Mat. 14. 66, 10  
the end, with  
Joh. 2. 1, 15, 16,  
17  
" Rom. 1. 24,  
26, 28

VI. As for those wicked and ungodly men, whom GOD, as a righteous Judge, for former sinnes doth blinde and harden *w*, from them hee not onely withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts *x*: but sometimes also withdraweth the gifts which they had *y*, and exposeth them to such objects as their corruption makes occasions of sin *z*: and withall, gives them over to their owne lusts, the temptations of the world, and the power of Satan *a*: whereby it comes to passe that they harden themselves, even under those meanes, which G O D useth for the softening of others *b*.

Rom. 11. 7, 8  
x Deut. 29. 4  
y Mat. 13. 12.  
Mat. 25. 29  
z Deut. 2. 30  
2 Kings 8. 12,  
13  
a Pl. 81. 11, 12  
2 Thes. 2. 10,  
11, 12  
b Exod. 7. 3  
with Exod. 8.  
15, 16  
2 Cor. 1. 15, 16  
Isa. 8. 14  
1 Pet. 2. 7, 8  
Isa. 6. 9, 10  
with Acts 28.  
26, 27

B 3

VII. As

Plate X  
Page of type from Edition Four. Stages B & C.

( 5 )

are Arguments whereby it doth abundantly evidence it self to bee the Word of God ; yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word, in our hearts *l.*

1 John 2. 1

V I. The whole Councell of G O D concerning all things necessary for his owne glory, mans salvation, Faith, and Life, is either expressely set down in Scripture, or by good and necessary consequence may bee deduced from Scripture : unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men *m.* Neverthelesse we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word *n.* and that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane actions & Societies, which are to be ordered by the Light of Nature and Christian Prudence, according to the generall Rules of the Word, which are alwayes to be observed *o.*

Joh. 16. 13,  
1 Cor. 2. 10

Isai. 59. 21.

m 2 Tim. 3.

16,

Gal. 1. 8, 9

2 Thes. 2. 1

n John 6. 4.

1 Cor. 2. 9,

o 1 Cor. 11.

V I I. All things in Scripture are not alike plaine in themselves, nor alike cleare unto all *p.* yet those things which are necessary to be known, believed, and observed for salvation, are so clearely propounded and opened in some place of Scripture or other, that not only the Learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them *q.*

1 Cor. 14. 2

p. 2 Pet. 3. 11

q Psal. 119. 10

1

V I I I. The Old Testament in Hebrew ( which was the Native Language of the people of God of old, )

A 3

And

Plate XIPage of type from Edition Four. Stage 4 B ~~11~~.

Note the "8" l. 18, "GOD" l. 17, "God" l. 30.



(5)

are Arguments whereby it doth abundantly evidence it self to bee the Word of God; yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the Holy Spirit, bearing witnesse by and with the Word, in our hearts *l*.

*1 John 2. 20,**27**Joh. 16. 13, 14**1 Cor. 2. 10, 11**12*

V I. The whole Councell of God concerning all things necessary for his owne Glory, mans salvation, Faith, and Life, is either exprestly set down in Scripture, or by good and necessary consequence may bee deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men *m*. Neverthelesse we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word *n*: and that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane actions and Societies, which are to bee ordered by the Light of Nature and Christian Prudence, according to the generall Rules of the Word, which are alwayes to be observed *o*.

*m 2 Tim. 3. 15**16, 17**Gal. 1. 8, 9**2 Thes. 2. 2**n John 6. 45**1 Cor. 2. 9, 10**12**o 1 Cor. 11. 13,**14**1 Cor. 14. 26,**40*

V I I. All things in Scripture are not alike plaine in themselves, nor alike clear unto all *p*: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the Learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them *q*.

*q Psal. 119. 105**130*

V I I I. The Old Testament in Hebrew ( which was the Native Language of the people of G O D of old, )

A 3

and

Plate XII

Page of type from Edition Four. Stage C

Note the "and" in l. 18; "God" in l. 7; "GOD" in l. 30.

r. There are not therefore Two Covenants of Grace, Eph. 2. 15, 16,  
differing in substance, but one and the same, under vari- 17, 18, 19.  
ous dispensations f. r Luke 22. 2  
f Gal. 3. 14, 1  
Rom. 3. 21, 22, 23, 30. Psal. 32. 1. with Rom. 4. 3, 6, 16, 17, 23, 24. Heb. 13. 8. Act. 15. 11

---

r. There are not therefore Two Covenants of Grace, Eph. 2. 15, 16,  
differing in substance, but one and the same, under vari- 17, 18, 19.  
ous dispensations f. r Luke 22. 20.  
f Gal. 3. 4, 16.  
Act. 15. 11  
Rom. 3. 21, 22, 23, 30. Psal. 32. 1. with Rom. 4. 3, 6, 16, 17, 23, 24. Heb. 13. 8.

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### Plate XIII

- A. Part of a page from Edition Four. Stage B.  
B. Part of a page from Edition Six.  
C. Initial of Chapter One - Edition Four. Stages A & B.  
D. Initial of Chapter One - Edition Four. Stage C.



36

Sheet F.	Reference let- ters in brackets throughout.	Brackets only on pages 44 and 45.
Sheet G.	Reference let- ters in brack- ets throughout.	No brackets.

## E D I T I O N     F I V E .

We now pass from the limited editions, and come to deal with the first two editions which were on sale to the public, one in Edinburgh and one in London. With them also the typographical problems are complicated and interesting.

The fifth edition is stated to be "printed at London and reprinted at Edinburgh by Evan Tyler",— the printer of Edition Four. Either he was not so astute as the Stationers Company, or else he had too great a demand on his type to be able to keep it standing for some weeks or months; for this edition is from entirely different type to that of Edition Four

This edition is quoted both by ~~my~~ father and by Warfield as having fifty-six pages. Its last page is numbered / "56", it is true; but there are only fifty-four, for page 14 is followed by page 17. This page 17 is the first page of the third sheet, which would of course usually bear that number. But in this book the title page is printed as part of the first sheet, and page 1 falls consequently on the signature "A2" instead of on "A". No doubt the workman numbered the third sheet in the customary way, and when he placed the signature "C" at the foot, he also placed the folio 17 at the top.

Naturally there are more copies of this edition extant than of the limited issues. We shall see that there is reason to suppose that the book sold well and had soon to be reprinted; the list of copies hereunder is therefore divided into three sections.

C o p i e s .

S t a g e    A.

\* British Museum. E. 418. (12).

- \* Williams Library, London. 12. 50. 2.
- \* St. John's College, Cambridge. Gg. 3. 29. 18.
- \* Cambridge University. BB. 11. 24.
- † Trinity College, Dublin. Gall. 3d. 30. No. 6.
- † „ „ „ „ RR. pp. 8. No. 13.
- \* National Library of Scotland. 82. No. 22.
- † Presbyterian Historical Society, Philadelphia.  
Ac. 6447. (Dr. H.C. McCook's copy)
- † Union Theological Seminary, New York. 1647. t H 92.  
(Lacks Title-page).

S t a g e B.

- \* Carruthers.
- \* British Museum. 873. e. 44.
- \* Bodleian.
- \* Presbyterian Historical Society of England.
- \* Westminster College, Cambridge. 2750.
- \* Emmanuel College, Cambridge. SS. 5. 8.
- † Union Theological Seminary, New York. 1647. t H 92.

S t a g e C.

- \* Carruthers.
- \* Lambeth Palace Library 112. I. 2. 12.
- \* Williams Library, London. 12. 47. 4.
- † Public Library, Boston (U.S.A.) H. 59. 34.

† Union Theological Seminary, New York. 1647. t H 92.  
Plates XIV XV XVI XVII.

This edition (as said before) is "printed at London and reprinted at Edinburgh". In discussing the question of where its type was set up, one may begin by stating that it was not set by the same compositor as Edition Four. In those days, the variable spelling (largely left to the discretion of the compositor) and the small variations in punctuation, are good guides as to the resetting of the material, and even as to the identity of the compositor. I have minutely examined the spelling and punctuation of the first nineteen chapters; it did not seem necessary to pursue the investi-



The Humble  
**ADVICE**  
 Of the  
**ASSEMBLY**  
 OF  
**DIVINES,**

Now by Authority of *Parliament*  
 sitting at WESTMINSTER,

Concerning  
*A Confession of Faith :*

With the QUOTATIONS and TEXTS of  
 SCRIPTURE annexed.

*presented by them lately to both Houses of Parliament.*

---

Printed at LONDON;  
 AND

Re-printed at EDINBURGH by *Evan Tyler*, Printer to  
 the Kings most Excellent Majestie. 1647.

Plate XIV  
 Title-page of Edition Five

## [ 11 ]

ning of them, in a manifold dispensation to his own holy ends: yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin.

Gen, 30, 20  
Isa. 10, 6, 7, 14  
James 1, 13  
14, 17  
John 2, 16  
Psalm 50, 21

V. The most wise, righteous, and gracious G O D doth oftentimes leave for a season his owne children to manifold temptations, and the corruption of their owne hearts, to chastise them for their former sinnes, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled: and to raise them to a more close and constant dependance for their support unto himself, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends.

2 Chron, 32  
25, 26, 31  
2 Sam, 24, 1  
2 Cor, 12, 7  
8, 9  
Psalm 73  
throughout,  
Psalm 77, 1, 10  
12  
Mark 4, 66, 20  
the end, with  
John 11, 15, 16  
17

VI. As for those wicked and ungodly men, whom G O D as a righteous Judg, for former sinnes doth blind and harden, from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts: but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasions of sin: and withall, gives them over to their own lusts, the temptations of the world, and the power of Satan: whereby it comes to pass that they harden themselves, even under those means, which G O D useth for the softning of others.

Rom, 1, 24,  
26, 28  
Rom, 11, 7, 8  
Deut. 29, 4  
Mat, 13, 12  
Mat. 25, 29  
Deut. 2, 30  
Kin. 8, 12, 13  
Psalm 81, 11, 12  
Thess, 2, 10  
11, 12  
Exod, 7, 3  
with Exod, 8  
15, 32  
2 Cor, 1, 15, 16  
Isai 8, 14  
1 Pet, 2, 7, 8  
Isaiah 6, 9, 10  
with Acts 28  
26, 27

B 3

VII. As

Plate XV

Page of type from Edition Five  
Note position of signature: cf Plate XX

gation further, as the results are coherent and conclusive.

The compositor who set up Edition Four was characterised by greater care in following his copy, which may have been habitual with him, or may possibly have been due to the extra responsibility of putting in type an official document. Of course, it is also a possibility that the official document was allocated to a specially experienced compositor; and it may have had specially careful proof reading. At the same time, this compositor did not slavishly follow his copy. Two or three peculiarities of spelling identify him, of which the most noticeable is that he almost invariably spells monosyllables such as "he", "we", "be", with two e's thus, - "hee", ~~wee~~ "wee", "bee". In this peculiarity he differs from Edition Three, from which he must of course have set his type; and he is but rarely copied in it (only about once in half a dozen times) by the compositor of Edition Five. He consistently spells "believers", though his predecessor always has "belevers", and so does his successor, with but one exception. Also he spells "mysterie", "dutie", etc., whereas the other two editions in question spell with "ty". He was not quite so careful in regard to capital letters and to punctuation as he was in regard to spelling; but he was more accurate than the compositor of Edition Five, for while in these nineteen chapters he changes the punctuation twenty-five times, the compositor of Edition Five (who, as we shall see, set up his type from Edition Four) deviates from his copy in the same chapters thirty-seven times. Unfortunately the total effect of these sixty-two changes in the two editions is to the bad. At least thirty are certainly poorer punctuation than in Edition Three, the authoritative edition of the Assembly; the more important are dealt with in the notes upon the critical text of the Confession.

Now as to the composition of Edition Five. Apart from the general characteristic of being less accurate, the compositor is marked by two peculiarities of spelling, though even in these he is not consistent, as indeed might be expected amid





ert Bostock . . . in Paul's Churchyard".

It may be useful to record the errors in text and references made in the setting of this edition. In the list of the books of the New Testament two changes are made; the words "The Gospels according to" are omitted, and the first four books appear merely as "Matthew, Mark, Luke, and John". Moreover, the words "of John" disappear from "The Revelation of John".

V. 5. The word "unto" is substituted for "upon" in the clause "to raise them to a more close and constant dependence for their support upon himself".

XXI. 1. "Under any visible representation" has an "s" added, making it plural.

XXI. 5. The word "beside" is printed as "besides"; and a curious and important blunder occurs, "thanksgivings upon special occasions" being transformed into "thanksgivings upon several occasions".

XXII. 7. The sense is spoiled by the change of "promise, mise of ability" into "Promise or ability".

XXVII. 2. The insertion of a second "the" in the phrase "the names and the effects" is a slight and undesirable weakening of the force of the phrase.

XXVIII. 7. "To" is put for "unto", a variance from the contemporary phraseology.

XXIX. 7. The word "the" has been accidentally omitted from the phrase "as the elements themselves".

Not counting the changes in the books of the Bible, which must have been deliberate, there are thus eight instances where the compositor (and of course the reader also) has blundered, as against only three mistakes made by the compositor of Edition Four.

The errors introduced in the scripture references in this Edition Five are as follows;—

I. 5. 1. Isa. 39. 21 for Isa. 59. 21.



- I. 6. o. 1 Cor. 14. 36, 40 for 1 Cor. 14. 26, 40.
- II. 2. f. Job 2. 2, 23 for Job 22. 2, 3.
- II. 2. g. Rom. 11. 33 for Rom. 11. 36.
- V. 3. n. Dan. 3. 17 for Dan. 3. 27.
- V. 2. c. Rom. 3. 25 for Rom. 3. 23.
- XIV. 2. i. Gal. 2. 29 for Gal. 2. 20.
- XV. 1. b. Acts 22. 21 for Acts 20. 21.
- XVI. 6. x. 2 Cor. 18. 12 for 2 Cor. 8. 12.
- XVII. 3. m. Isa. 36. 17 for Isa. 63. 17.
- XIX. 1. a. Gal. 9. 10, 12 for Gal. 3. 10, 12.
- XIX. 6. s. Lev. 26. 1, 10, 14 for Lev. 26. 1 to 14.
- XX. 4. r. Isa. 29. 23 for Isa. 49. 23.
- XXI. 6. i. Isa. 56. 7. for Isa. 56. 6, 7.
- XXIII. 3. f. 1 Kings 18. 4 for 2 Kings 18. 4.
- XXV. 3. g. 1 Cor. 12. 23 for 1 Cor. 12. 28.

This is a list of seventeen to his account, compared with only eleven to the account of the compositor of Edition Four; and of the seventeen there are but two with extenuating circumstances, against four out of the other eleven

In the investigation of the typography of this edition it became evident that there were three printings of it also. Fortunately for students, the two copies in the British Museum are one of stage A and the other of stage B, and these two stages can thus be easily compared; at Cambridge also both these stages are represented, though not in the same library; and at the Williams Library one can compare stages A and C. I here insert a list of about a dozen of the more evident differences; it was by this list that the identifications which were made for me by librarians were determined.

See Plates XVI and XVII

	Stage A	Stage B	Stage C
p.2.	1.3. New (N upside down)	(corrected)	(corrected)
	1. 19 Glatians	GLatians	Galatians
	1. 28.Pphil@mon	Philemon	Philemon
p.4.	1.1. revalations	revelations	revehations
p	1.6 concerning	concerning	concerning



[ 2 ]

I I. Under the name of Holy Scripture, or the word of God written , are now contained all the Books of the Old and New Testament, which are these.

### Of the old Testament.

<i>Genesis.</i>	<i>II. Chronicles.</i>	<i>Daniel.</i>
<i>Exodus.</i>	<i>Ezra.</i>	<i>Hosea.</i>
<i>Leviticus.</i>	<i>Nehemiah.</i>	<i>Joel.</i>
<i>Numbers.</i>	<i>Esther.</i>	<i>Amos.</i>
<i>Deuteronomie.</i>	<i>Job.</i>	<i>Obadiah.</i>
<i>Joshua.</i>	<i>Psalmes.</i>	<i>Jonah.</i>
<i>Judges.</i>	<i>Proverbs.</i>	<i>Micah.</i>
<i>Ruth.</i>	<i>Ecclesiastes</i>	<i>Nahum.</i>
<i>I. Samuel.</i>	<i>The Song of Songs.</i>	<i>Habakkuk.</i>
<i>II. Samuel.</i>	<i>Isaiah.</i>	<i>Zephaniah.</i>
<i>I. Kings.</i>	<i>Jeremiah.</i>	<i>Maggai.</i>
<i>II. Kings.</i>	<i>Lamentations</i>	<i>Zechariah.</i>
<i>I. Chronicles.</i>	<i>Ezekiel</i>	<i>Malachi.</i>

### Of the New Testament.

<i>Matthem.</i>	<i>Glatians.</i>	<i>The Epistle to the</i>
<i>Mark.</i>	<i>Ephesians.</i>	<i>Hebrews.</i>
<i>Luke.</i>	<i>Philippians.</i>	<i>The Epist. of Iames,</i>
<i>Iohn.</i>	<i>Colossians.</i>	<i>The first and second</i>
<i>The AAs of the A-</i>	<i>Thessalonians I.</i>	<i>Epistles of Peter.</i>
<i>postles.</i>	<i>Thessalonians II.</i>	<i>The first, second,</i>
<i>Pauls Epistles to</i>	<i>To Timothy I.</i>	<i>and third Epistles</i>
<i>the Romans.</i>	<i>To Timothy II.</i>	<i>of Iohn.</i>
<i>Corinthians I.</i>	<i>To Titus.</i>	<i>The Epistle of Iude.</i>
<i>Corinthians II.</i>	<i>To Philemon.</i>	<i>The Revelation.</i>

All

Plate XVI  
Page of type from Edition Five - Stage B  
Note "old" (l. 4); "I" (l. 18); "Glatians" (l. 19)

[ 2 ]

I I. Under the name of Holy Scripture, or the word of God written, are now contained all the Books of the Old and New Testament, which are these.

Of the old Testament.

<i>Genesis.</i>	<i>II. Chronicles.</i>	<i>Daniel.</i>
<i>Exodus.</i>	<i>Ezra.</i>	<i>Hosea.</i>
<i>Leviticus.</i>	<i>Nehemiah.</i>	<i>Joel.</i>
<i>Numbers.</i>	<i>Esther.</i>	<i>Amos.</i>
<i>Deuteronomie.</i>	<i>Job.</i>	<i>Obadiah.</i>
<i>Joshua.</i>	<i>Psalmes.</i>	<i>Jonah.</i>
<i>Judges.</i>	<i>Proverbs.</i>	<i>Micah.</i>
<i>Ruth.</i>	<i>Ecclesiastes</i>	<i>Nahum.</i>
<i>I. Samuel.</i>	<i>The Song of Songs.</i>	<i>Habakkuk.</i>
<i>II. Samuel.</i>	<i>Isaiah.</i>	<i>Zephaniah.</i>
<i>I. Kings.</i>	<i>Jeremiah.</i>	<i>Haggai.</i>
<i>II. Kings.</i>	<i>Lamentations</i>	<i>Zechariah.</i>
<i>I. Chronicles.</i>	<i>Ezekiel</i>	<i>Malachi.</i>

Of the New Testament.

<i>Matthem.</i>	<i>Galatians.</i>	<i>The Epistle to the</i>
<i>Mark,</i>	<i>Ephesians.</i>	<i>Hebrews.</i>
<i>Luke.</i>	<i>Philippians.</i>	<i>The Epistle of James,</i>
<i>John.</i>	<i>Colossians.</i>	<i>The first and second</i>
<i>The Acts of the A-</i>	<i>Thessalonians I.</i>	<i>Epistles of Peter.</i>
<i>postles.</i>	<i>Thessalonians II.</i>	<i>The first, second,</i>
<i>Pauls Epistles to</i>	<i>To Timothy I.</i>	<i>and third Epistles</i>
<i>the Romans,</i>	<i>To Timothy II.</i>	<i>of John.</i>
<i>Corinthians I.</i>	<i>To Titus.</i>	<i>The Epistle of Jude.</i>
<i>Corinthians II.</i>	<i>To Philemon.</i>	<i>The Revelation.</i>

AM

Plate XVII  
Page of type from Edition Five - Stage C  
Note "old" (l.4); "I" (l.16); "Galatians" (l.19).

p. 4.	1.20.	Greek (Rom. G)	(Ital. G)	(Ital. G)
p. 5.	1.27.	judgmens	judgments	judgments
p. 6.	1.20.	begetten	begotten	begotten
p. 37.	last	Prayer	Prayer	Pra.yer
p. 44.	1.14.	pnblck	publick	publick
p. 46	(paged)	56	56	46
p. 47	(paged)	46	46	47
p. 48.	1.4.	Spiriturall	spirituall	spirituall
p. 52	(paged)	52	62	62

Here again, one may repeat, the conclusions as to the reprinting do not depend on these evident differences alone, but on a multitude of smaller yet unmistakeable variations also.

The changes made in the printing of stage B are fairly numerous; it is well to consider them forme by forme.

S h e e t A. O u t s i d e p a g e s (2, 3, 6).  
On page 2, two corrections were made; in line 3 the "N" of the word "New" had been upside down; this was put right, and the misspelt "Pphil<sup>e</sup>mon" was also corrected. (It is worth mentioning that this page, consisting almost entirely of the names of the books of the Bible in Italic type, was never from first to last reset, though it was corrected.) This page has no references; but in the two remaining pages of the forme (3 and 6) the references are reset, but not the text. Tyler had probably found himself short of the smaller fount of type used for the references, and had deliberately taken them down to use in some other work, but had left the text, in view of the probability of reprinting. The text of page 6, however, has one correction in line 23, where the "begetten" of stage A is put right.

S h e e t A. I n s i d e p a g e s (1, 4, 5).  
On all these pages the references are reset, just as on the outside pages of this sheet. The text of page 1 has trifling alterations, the Chapter heading (both lines) having been reset, and the first two lines of text re-spaced. On page 4 there are two corrections, the mis-spellings "revalations" (line 1) and "concerning" (line 6) being put right. On this same page there



47  
is another alteration, not quite easy to explain; the word "Greek" (line 20) has correctly, in stage A, a Roman "G"; but in stage B this is an Italic one. On page 5 the mis-spelling "judgmens" is corrected. Sheet A seems to have had less careful proof reading in the first instance than any of the others, for in all the rest of the book there are but eight misprints corrected.

Sheet B. Outside & Inside pages). Both alike are untouched, as regards both text and references.

Sheet C. Outside pages ~~(17, 20, 21, 24)~~ These have been entirely reset, both text and references.

Sheet C. Inside pages (18, 19, 22, 23) These pages have been untouched, save that it was noticed that on page 23 the lateral references had dropped a line too low, and they were accordingly raised.

Sheet D and sheet E. These are entirely untouched, save that on page 32 the comma at the end of the penultimate line, after the word "obedience", has dropped out. (We shall see that in the next stage, this was noticed.)

Sheet F. Outside pages (41, 44, 45, 48). These are reset, both text and references, with the curious exception that the text of page 48 is untouched, save ~~for~~ for the correction of the mis-spelling "spiriturall".

Sheet F. Inside pages (42, 43, 46<sup>2</sup>, 47) This forme is untouched.

Sheet G. Outside pages (49, 52, 53, 56). All these pages are reset; and page 52 has been erroneously numbered "62".

Sheet G. Inside pages (50, 51, 54, 55). These pages are unchanged; the "i" of "being" in ~~2<sup>d</sup>~~ line 1 of page 55 has dropped down a little.

We now turn to stage C. The changes are much fewer; in fact, save for corrections, only the references of one forme

have been reset.

S h e e t A . On page 2 the mis-spelling "Glatians" was corrected. No other changes were made.

S h e e t B . This is again untouched, save that the last three references of page 14 are reset, having probably slipped in putting the forme on the press, and that the accidental irregularity of alignment of lines 7 to 11 of page 8, occurring in stage B, was adjusted.

S h e e t C . This is entirely untouched.

S h e e t D . O u t s i d e p a g e s (25, 28, 29, 32). These are unchanged; but the absence of the punctuation mark at the end of line 25 on page 32 was noticed; instead of the original and correct comma, the compositor inserted a semi-colon.

S h e e t E . I n s i d e p a g e s (26, 27, 30, 31). Here the references have been reset, the type having been no doubt otherwise employed in the meantime. A reference to Ezek. 18. 30, 31 is inserted on page 26, having been accidentally omitted in the earlier stages.

~~repetition of the stoppage of the page 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discovery; for before the book was put on the press the second time three four-page formes had been entirely distributed, and the references of another two four-page formes.

Tyler seems to have been more cautious after this printing; for when the book was placed on the press for the third time, the references of only one forme had to be reset.

This printing seems to have satisfied the demand, as we shall see when we consider Edition Six, and as Stage C had been partly re-distributed before Dec. 31st (see notes on Edition Six) it seems probable that all three printings were done in Nov. & Dec. 1947.

There is a 1650 edition of Tyler's with the Catechism (Warfield. 13a). I have not seen a copy of this, but it is hardly likely that after two years' interval it is from the same type as Edition Six.

EDITION SIX.

This is the first edition on sale in England, and  
was published by Robert Bostock.

C o p i e s .

- \* Carruthers.

- \* British Museum. 116. f. 20.

- \* Bodleian. Pamph. 85. 4to. T. 20 Jur.

- † Glasgow United Free Church College.

- † Union Theological Seminary, New York. 1648. t H 92.

1624. A. 792

Plates VIII ~~XIX~~ ~~XX~~      "      "      "      "      "      "      1824. A. 792

My father stated that Edition Six was from the same type as Edition Five; but that statement requires modification, as there were some alterations in the type. The following is a list of the changes.

Sheet A. Outside pages. On page 2 two further corrections were made, neither of them of so conspicuous a character as those corrected in the later stages of the Edinburgh edition. One was to spell the "Old" of the "Old Testament" with a capital "O"; the other was to correct the Italic "T" in <sup>New</sup> "Testament". The text of pages 3 and 6 was now reset.

Sheet A. Inside pages. The



50

The Humble  
**ADVICE**  
Of the  
**ASSEMBLY**  
OF  
**DIVINES,**

Now by Authority of *Parliament*  
fitting at WESTMINSTER,

Concerning  
*A Confession of Faith:*

With the QUOTATIONS and TEXTS of  
SCRIPTURE annexed.

*presented by them lately to both Houses of Parliament.*

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LONDON,  
Printed for Robert Bostock, dwelling at the sign of the Kings  
head in Pauls Church yard, MDCXLVIII.

Plate XVIII  
Title page of Edition Six.

[ 2 ]

I I. Under the name of Holy Scripture, or the word of God written, are now contained all the Books of the Old and New Testament, which are these.

### Of the Old Testament.

<i>Genesis.</i>	<i>II. Chronicles.</i>	<i>Daniel.</i>
<i>Exodus.</i>	<i>Ezra.</i>	<i>Hosea.</i>
<i>Leviticus.</i>	<i>Nehemiah.</i>	<i>Joel.</i>
<i>Numbers.</i>	<i>Esther.</i>	<i>Amos.</i>
<i>Deuteronomie.</i>	<i>Job.</i>	<i>Obadiab.</i>
<i>Joshua.</i>	<i>Psalms.</i>	<i>Jonah.</i>
<i>Judges.</i>	<i>Proverbs.</i>	<i>Micah.</i>
<i>Ruth.</i>	<i>Ecclesiastes</i>	<i>Nahum.</i>
<i>I. Samuel.</i>	<i>The Song of Songs.</i>	<i>Habakkuk.</i>
<i>II. Samuel.</i>	<i>Isaiah.</i>	<i>Zephaniah.</i>
<i>I. Kings.</i>	<i>Jeremiah.</i>	<i>Haggai.</i>
<i>II. Kings.</i>	<i>Lamentations</i>	<i>Zechariah.</i>
<i>I. Chronicles.</i>	<i>Ezekiel</i>	<i>Malachi.</i>

### Of the New Testament.

<i>Matthew.</i>	<i>Galatians.</i>	<i>The Epistle to the</i>
<i>Mark,</i>	<i>Ephesians.</i>	<i>Hebrews.</i>
<i>Luke.</i>	<i>Philippians.</i>	<i>The Epistle of James,</i>
<i>John.</i>	<i>Colossians.</i>	<i>The first and second</i>
<i>The Acts of the A-</i>	<i>Theſſalonians I.</i>	<i>Epistles of Peter.</i>
<i>poſtles.</i>	<i>Theſſalonians II.</i>	<i>The first, second,</i>
<i>Pauls Epistles to</i>	<i>To Timothy I.</i>	<i>and third Epistles</i>
<i>the Romans.</i>	<i>To Timothy II.</i>	<i>of Iohn.</i>
<i>Corinthians I.</i>	<i>To Titus.</i>	<i>The Epistle of Jude.</i>
<i>Corinthians II.</i>	<i>To Philemon.</i>	<i>The Revelation.</i>

ALL

Plate XIX

Page of print from Edition Six.

Note "Old" (l.4); "T" (l.16); "Galatians" (l.19).



## [ 11 ]

ning of them, in a manifold dispensation to his own holy ends *r*: yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin *f*.

*r* Gen, 50, 50  
Isa. 10, 6, 7, 12  
James 1, 13  
14, 17  
1 John 2, 16  
Psalm 50, 21

V. The most wise, righteous, and gracious GOD doth oftentimes leave for a season his owne children to manifold temptations, and the corruption of their owne hearts, to chastise them for their former sinnes, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled *t*: and to raise them to a more close and constant dependance for their support unto himself, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends *u*,

*t* 2 Chron, 32  
25, 26, 31  
2 Sam, 24, 1  
" 2 Cor, 12, 7  
8, 9  
Psalm 73  
throughout,  
Psalm 77, 1, 10  
12  
Mar, 14, 66, to  
the end, with  
John 21, 15, 16  
17  
Rom, 1, 24,  
26, 28

VI. As for those wicked and ungodly men, whom GOD as a righteous Judg, for former sinnes doth blind and harden *w*, from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts *x*: but sometimes also withdraweth the gifts which they had *y*, and exposeth them to such objects as their corruption makes occasions of sin *z*: and withall, gives them over to their own lusts, the temptations of the world, and the power of Satan *a*: whereby it comes to pass that they harden themselves, even under those means, which GOD useth for the softning of others *b*.

Rom, 11, 7, 8  
x, Deut. 29, 4  
y Mat, 13, 12  
Mat, 25, 29  
z Deut. 2, 30  
2 Kin. 8, 12, 13  
a Psa. 81, 11, 12  
2 Thess, 2, 10  
11, 12  
b Exod, 7, 3  
with Exod, 3  
15, 32  
2 Cor, 1, 15, 16  
Isai 8, 14  
1 Pet, 2, 7, 8  
Isaiah 6, 9, 10  
with Acts 28  
26, 27

B 3

VII. As

Plate XX

Page of type from Edition Six.

Note position of Signature . of. Plate XV



text of these pages (though not the references) was reset, just as was the case with the outside pages (save, of course, page 2, which, as said before, was kept standing throughout).

S h e e t B. O u t s i d e p a g e s . No change was <sup>made</sup> ~~made~~ in these, save a correction in reference "1" on page 14, where Edition Five has "Obr", corrected to "Cor." in this.

S h e e t B . I n s i d e p a g e s . The text here is reset; the references are the same type as in Edition Five, except that those of page 13 have been reset, for some unknown reason.

S h e e t C . O u t s i d e p a g e s . The text is identical, but for two corrections. Page 17, line 3 <sup>2</sup>~~1~~, "rhe" is corrected to "the"; and page 20 line 19, the spelling "spititually" is duly set right. The references are those of Edition Five, save that for some unknown reason those of page 17 have been reset.

S h e e t C . I n s i d e p a g e s . The text of pages 18 and 19 is reset, but that of pages 22 and 23 is ~~untouch~~ touched. The references are unchanged throughout, except that on page 18 the last three have been pried, and have been incorrectly replaced, the "1" of Matt . . . 41 being transferred to "Jude v. 16", which should be "6".

S h e e t D . This sheet is unaltered, save for one particular. The references of the upper half of page 26, - but not those of the lower half, - have been reset, possibly because of some piecing when being put on the press.

S h e e t E . This sheet is untouched, and the intrusive period in the word "Pra.yer" has escaped notice. This sheet is the only one in which both text and references have been untouched from first to last.

S h e e t s F and G . These are also unaltered. In sheet G the erroneous paging of page 52 has been corrected, and a dropped "i" in the first line of page 50 has been adjusted.

We can now consider what is likely to have been the real history of the printing of Editions Five and Six, which

are thus shewn to have been mainly from identical type. Were both editions printed in London, and copies of the first one sent to Edinburgh; or were both editions printed in Edinburgh, and copies of the second one sent to London? The probabilities are all for the latter; the fact that Edition ~~Five~~ is undoubtedly set up from Edition Four is strong evidence of its having been composed in Edinburgh. One small circumstance in connection with Edition Six practically makes this view of the procedure certain.

For the London edition an imprimatur was necessary; and this was granted by James Cranford on December 7th, 1647, - curiously enough, a twelvemonth to a day from the date ~~1647~~ of the order for the printing of the first complete edition. But this London edition bears on its title-page the date 1648; and as New Year Day in England at that time was March 25th this would mean a delay of three months and a half, - an extremely unlikely thing. But suppose that Robert Bostock, knowing that the Confession had been printed in Scotland, and even perhaps fearing that it might come on the English market from north of the Tweed, wrote to Tyler as soon as he had obtained the imprimatur, to arrange with him to print off an edition for <sup>sale</sup> ~~sale~~ in London. It is of considerable importance in connection with this date to note that it was on December 2nd that Thomason obtained in London his copy of Edition Five, Stage A.

The evidence for Bostock's connection with Scottish affairs, and for his business relations with Tyler, is interesting. Tyler had been a printer in London; he took up the freedom of the Stationers Company there on July 1st, 1639 (Arber, Trans. iii. 688), but there is no entry of his name in the British Museum Catalogue of Books before 1640. Plomer says (p. 184) that Tyler's history "is involved in much obscurity", and quotes Aldis to the effect that he appears to have been in charge of R. Young's Edinburgh business in 1637, and in 1641 to have returned to Edinburgh in partnership with Young, whose name drops out in the following year, Tyler continuing the style of "King's Printer", to which Young and he had been appointed June 30th, 1641.



Bostock had taken up the freedom of the Stationers Company on December 5th, 1625 (Arber, Trans. iii. 686). The first entry to him in the Transcripts is on 18th March, 1627-8, and is a Sermon preached by William Fuller at the funeral of Lady Clifton. From that time to the end of 1640 there are twenty-two entries in the Transcripts, of which the last seems to refer to two books. Of these eleven are identifiable (with considerable certainty) in the British Museum Catalogue of Books up to 1640, which also contains two not traceable in the Transcripts. This list of twenty-five works contains every work of Edward Reynolds, afterwards Bishop of Norwich, a point whose interest will appear later. Fourteen of the twenty-five are theological.

Coming now to the period after 1640, the Thomason Catalogue is our guide, along with Arber's Transcripts. One of the first facts that appears is that Bostock published the majority of Henry Parker's pamphlets; of twenty-one before the end of 1647, his name was on ten title-pages, nine had no name (and may, of course, have been published by Bostock), and only two had other publishers' names. Parker's friendship was probably helpful to Bostock, for on July 9th, 1645 the Transcripts contain the interesting record, - "Entered by special command, under the hands of Master Henry Parker and Master Tho. May, secretaries", the well-known pamphlet called "The King's Cabinet Opened", which contained letters and papers captured at Naseby, with some annotations by Parker.

Bostock's connection with Scotland was earlier than this. In October 1643 he issued "Letters of Consequence from Scotland" containing official documents; and from that date onward pamphlets concerning Scotland, and official documents are frequent. Up to that date Scottish pamphlets by other publishers had been frequent (Barnard Alsop, John Thomas, and Thomas Bates being the commonest names in the earlier years, but many others also occurring). After that date, about two out of every three pamphlets dealing with Scotland are issued



by Bostock, save for a brief period in the first half of 1646, when Laurence Chapman published seven such pamphlets. In the Transcripts, under date October 31st, 1644, the pamphlet "Full and Perfect Relation of the Taking of Newcastle" published by him is <sup>recorded</sup> ~~entered~~ as being "entered by approbation of the Scottish Commissioners"; and again, under date July 4th, 1645, the Remonstrance of the General Assembly to His Majesty is noted as "entered under the hands of the Commissioners for Scotland". This pamphlet contained also Lord Digby's answer; it was a matter which touched the Commissioners closely, and the story of it is told in Baillie's Letters (ii. 279-285).

Bostock was not one of the small group of publishers who dealt considerably in Parliamentary Sermons; only two seem to be to his credit before October 1643,—one by Edward Reynolds, whose other books he had published, and one by Edward Corbett. But he publishes thereafter sermons before Parliament by Alexander Henderson (27 Dec., 1643, 15 July, 1644, 28 May, 1645) and by George Gillespie (27 March, 1644, 27 Aug., 1645), and a couple of Gillespie's books,— "Nihil Respondes" and "Male Audis".

His connection with Scottish matters is thus clear; he had also relations with Evan Tyler. Three works occur in close succession (January and February 1643-4) in the Thomason Catalogue as "Printed by Evan Tyler, Edinburgh; reprinted at London for Robert Bostock" (pp. 307, 308); there is also an entry in December 1643, "printed at Edinburgh; reprinted at London for Robert Bostock;" but I have not been able to trace who was the Edinburgh printer in this case.

If Bostock, then, wrote, as I have conjectured, to Tyler at once, the letter would take two to three weeks to reach Edinburgh; and even did Bostock suggest terms which would meet with Tyler's approval, or which had been agreed upon by them before, so that Tyler could proceed without further correspondence, yet the printing off of the new edition for Bostock

would not have been completed before January 1st, by which time in Scotland (though not in England) it was 1648. <sup>2</sup>So that in all probability Edition Six was on sale in London in January 1647-8.

Tyler had apparently concluded that the demand for the Confession in Scotland was pretty well satisfied, for he was beginning to distribute the type when Bostock's communication stopped him. The type of the text of sheet A, of the inside pages of sheet B, and of two out of the four inside pages of sheet C had gone (pp. 18, 19). Apparently the type of which he was in need at this time was the larger fount only, for there are no changes in the references of this edition, save some partial ones, probably attributable to slight piecing.

One other edition, though not of prime importance, must be briefly mentioned here, because it is dated "Edenbrough MDXLVIII". It is not however admitted to be an Edinburgh book; Aldis supposes it to have been printed at Amsterdam. The copy in the British Museum (3505. bb. 45) is not part of the Thomason Collection, so no exact date of issue is ascertainable. But it was undoubtedly set up from a copy of Edition Five or of Edition Six, for it reproduces every error in the text and in the references of these editions, save one of the latter, corrected by the proof reader.

#### EDITION SEVEN.

This edition stands alone, not only in its title, but also in its contents. Its title is "Articles of Christian Religion, approved and passed by both Houses of Parliament, after Advice had with the Assembly of Divines, by authority of Parliament sitting at Westminster". And it has on the title-page the date June 27, 1648. The history of the proceedings of the House of Commons in regard to the Confession has been told by Mitchell (Ass. Min. pp. 412 et seqq.), and with great wealth of accurate detail by Shaw (History of the English



# ARTICLES

O F

Christian Religion,

Approved and Passed by both Houses

O F

PARLIAMENT,

After Advice had with the Assembly

O F

# DIVINES

B Y

Authority of P A R L I A M E N T sitting at  
*WESTMINSTER.*

L O N D O N:

Printed for *Edward Husband*, Printer to the Honorable House of  
Commons, and are to be sold at his Shop at the Sign of the  
golden Dragon in Fleetstreet, near the Inner-  
Temple. J U N E 27. 1648.

Plate XXI

Title-page of Edition Seven.



o Rom. 11. 32, 33.  
34. 2 Sam. 24. 1.  
with 1 Chro. 21. 1.  
1 Kings 22. 22, 23  
1 Chro. 10. 4. 13.  
14. 2 Sam. 16. 10.  
Acts 2. 23.  
Acts 4. 27, 28.  
p Acts 14. 16.  
q Psal. 76. 10.  
2 Kings 19. 28.  
r Gen. 50. 20.  
Isa. 10. 6, 7, 12.  
s 1am 1. 13, 14, 17  
1 Ioh. 2. 16.  
Psal. 50. 21.

IV. The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his Providence, that it extendeth it self even to the first Fall, and all other sins of Angels and Men o, and that not by a bare permission p, but such as hath joyned with it a most wise and powerful bounding q, and otherwise ordering, and governing of them, in a manifold dispensation, to his own holy ends r: yet so, as the sinfulness thereof proceedeth onely from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin s.

r 2 Chro. 32. 25,  
26, 31. 2 Sam. 24. 1  
u 2 Cor. 12. 7, 8, 9  
Psa 73. throughout  
Psal. 77. 1, to 12.  
Mark 14. 66, to the  
end; with Ioh. 21.  
15, 16, 17.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled t; and, to raise them to a more close and constant dependance for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends u.

w Rom. 1 24, 26,  
28. Rom. 11. 7, 8.  
  
x Deut. 29 4.  
y Mat. 13. 12.  
Mat. 25. 29.  
z Deut. 2 30.  
2 Kings 8. 12, 13.

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins doth blinde and harden w, from them he not onely withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts x; but sometimes also withdraweth the gifts which they had y, and exposeth them to such objects as their corruption makes occasions of sin z; and withal, gives them over to their own lusts, the  
tem-

Plate XXII  
Page of type from Edition Seven.

Church, &c., pp. 364-372). It is therefore unnecessary to occupy space by retelling it here.

C o p i e s .

\* Carruthers.

\* British Museum. E. 449. (4).

\* „ „ 116. f. 19.

\* „ „ T. 1013/18.

\* Bodleian. Pamph. 87.

\* Trinity College, Dublin. Gall. 3.d.22. No. 26.

In a sense, Warfield is justified in calling this an edition "entirely without significance to the adherents of the Confession"; for it was stillborn. Yet it is an authoritative edition, comparable to the others issued under Parliamentary authority; and it is certainly an important historical monument to the complete irreconcilableness of Presbyterianism and Erastianism. The entire chapters on Church Censures and on Synods and Councils were struck out, thus removing the great section,—"The Lord Jesus, as King and Head of His Church, hath therein appointed a government, in the hand of church officers, distinct from the civil magistrate", and all which follows on it. Part of the chapter on Marriage was left out, as encroaching on the civil province; and alterations were made in the chapters on Liberty of Conscience, and on the Civil Magistrate. The alterations are incompletely summarised by Mitchell (Ass. Min. pp. 416, 417), and are all shewn fully in my father's little edition already referred to.

Edition Seven has a special value because both the text and the scripture references were carefully checked; and some errors in words, in punctuation, and in references were corrected, though a few escaped notice. Details of this matter will be found in the critical notes on the text.

II.  
The  
CRITICAL TEXT;  
with  
Historical notes.

In dealing with the history of the text and its corruptions, it will be well first to give a list of the editions collated. The selection was partly influenced by the fact that certain editions were in my own possession; but it is not a mere haphazard selection. It contains, I believe, at least an example of every group necessary to elucidate adequately the textual history of the Confession. There follows a brief account of the textual value of these editions, and of their dependence on one another. The latter it has been possible to summarise in the form of a simple genealogical table. It will also be useful, for the purpose of reference, to give a simple list, for each of the earlier editions, of the peculiarities in the modern editions which trace their origin to it; and finally to print an accurate text, with brief notes on the origin, history, and importance of the corruptions found in the modern editions.

In the following list of editions collated, Warfield's number is prefixed to those which are included in his list; and to each edition is subjoined a short title by which it will be referred to in the critical notes.

11. London, Robert Bostock (1649). 12mo.



("Bo stock")

13. Edinburgh, Gideon Lithgow, Printer to the University, 1650. 12mo. ("Lithgow").

15. First printed at Edenburg and now reprinted at London for the Company of Stationers. 1651. 12mo.

("Stationers")

17. Edinburgh, Printed by the heirs of George Anderson, 1652. 24mo. ("Anderson").

23. London, Printed for the Company of Stationers, and are to be sold by J. Rothwel. (1658) 4to. ("Rothwell A").

25. London, Printed by E. M. for the Company of Stationers, and are to be sold by John Rothwel. 1658. 4to. ("Rothwell" B").

33. Reprinted at Glasgow by Robert Sanders, Printer to the City and University. 1675. 4to. ("Glasgow Fourth")

36. London, printed for the Company of Stationers, and are to be sold by Tho. Parkhurst . . . and Dorman Newman. 1688. 16mo. ("Third")

51. London, printed for S. Cruttenden and T. Cox. 1717. 8vo. ("Fifth")

52. Edinburgh, printed by James Watson, His Majesty's Printer. MDCCXIX. Sm. 8vo. ("Dunlop")

53. Edinburgh, printed by Thomas Lumisden and John Robertson. MDCCXXV. Sm. 8vo. ("Reformed Presbyterian A")

66. Edinburgh, printed by Thomas Lumisden and John Robertson. 1739. 8vo. ("Reformed Presbyterian B")

72. Glasgow, printed by J. Robertson. 1746. 8vo. ("Robertson")

100. Edinburgh, printed for Alex. Kincaid, His Majesty's Printer. M.DCC.LXXIII. 8vo. ("Kincaid")

102. Glasgow, printed by John Bryce. MDCCCLXXXV. 8vo. ("Reformed Presbyterian C")

104. Edinburgh, printed by Mark and Charles Kerr, His Majesty's Printers. MDCCXCIII. 16mo. ("Kerr").

105. Edinburgh, Sir D. Hunter Blair and J. Bruce.

1810. 8vo. ("Blair A").

108b. Edinburgh, printed by Sir D. Hunter Blair and M. T. Bruce, Printers to the King's Most Excellent Majesty.

1831. 8vo. ("Blair B").

106d. Edinburgh, printed by Anderson and Bryce; for the Sabbath School Union for Scotland. 1840. 12mo. ("S.S.U.")

113. Edinburgh; Johnstone and Hunter. MDCCCLI.

Sm. 8vo. ("Johnstone A")

117. Edinburgh; Johnstone and Hunter. M.D.CCC.LV.

8vo. ("Johnstone B").

118. Edinburgh, printed at the University Press, for Robert Seton. MDCCCLV. 8vo. ("Seton").

lvi. Philadelphia: Presbyterian Board of Publication and Sabbath School Work. (1859+) 12mo. ("Philadelphia").

125. Edinburgh; Johnstone, Hunter, and Co.

MDCCCLXVII. 12mo. ("Johnstone C").

---. Edinburgh; Andrew Elliot. 1878. 8vo. ("Elliot")

130. (Subordinate Standards of the United Presbyterian Church . . . . Printed by Authority) Edinburgh, 1880. 8vo. ("United Presbyterian").

---. London; Publishing Office of the Presbyterian Church of England. 1914. ("Carruthers").

---. William Blackwood and Sons; Edinburgh and London. MCMXIII. Sm. 8vo. ("Hair")

I have also referred constantly to the Latin edition (Warfield's No. 21) by Dillingham, Cambridge (1656).

It is a curious thing that no subsequent edition, among their immediate successors, seems to have been set up from the authoritative editions; possibly this was because the copies were still in the hands of private possessors, members of the Houses of Parliament or of the Assembly of Divines. Bostock's edition certainly was not (B15, C<sup>2</sup><sub>7</sub>, C9, A10, B23, B24 B25, A13, B43, &c.). And, even more strange, it was not set up from the published edition of Edinburgh, or from his own



reprint of it, but from a copy of the limited Scottish edition, Edition Four, printed for the use of the General Assembly. (A4, B7, B20, A27, A29, A35, &c.). Thomason's date for the issue of this edition is July 16th, 1849.

Lithgow's edition has clear proofs of having been set up from Bostock, and not from one of the earlier editions, for it reproduces some of his peculiarities (C17, B74, B90, B100, B102, B123, B128).

The London edition for the Stationers' Company has some rather doubtful coincidences with Lithgow (e.g. B30, B108, B145, B156); but these are overbalanced by cases in which he agrees with Bostock and differs from Lithgow. There are two or three small bits of evidence (B59, B103, B114) shewing that he followed Bostock, and not the earlier editions. This edition was somewhat carelessly read in the printing office (C1, C2, B19, C14, C30).

Anderson undoubtedly used Lithgow's edition (See C7, C17, B58, B59, B73, B87, B90, B91, &c.). Out of a total of fifty peculiarities found in Anderson, no less than forty-one are traceable in Lithgow.

Dillingham's Latin edition is of great value. He discovered several errors in the references; his work in this matter was manifestly independent of Edition Seven, for of the sixteen errors in the references in Edition Three, four (C2, C17, C20, & C29) are corrected in Edition Seven, but escaped Dillingham's notice, while three (C5, C22, C31) were corrected by him but remain uncorrected in Edition Seven. There are six (C3, C4, C21, C25, C28, C30) which are corrected in both, while two (C6 & C12) escaped the notice of both.

His translation is often helpful in determining the shade of meaning which he at least read in the original text. His help as to mere matters of punctuation is less valuable, for two reasons; firstly, the change of idiom in the Latin often necessarily modified the punctuation; and secondly, he was not at all meticulous about the original punctuation. For



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the second reason, his testimony is more weighty when it confirms the original than when it differs from it. There are one or two instances,- notably A38,- which suggest that his translation may possibly have influenced later editors.

Of the Rothwell editions, I have collated the first and the third, because they are in my possession. It is perfectly clear that he did not use Edition Four or any of its descendants, for his edition reproduces all the peculiarities of Editions Five and Six. The curious evidence supplied by C11 shews that it was Edition Six which he used. There is at least a suggestion in C 31 that he may have consulted the Stationers edition. He added five errors to the text; two were of considerable importance (A17, A38), of which the first was corrected by Dunlop. He altered the punctuation in ten fresh places. In regard to the references, the printing of the texts in full enabled him to correct eleven errors (C1, C2, C3, C4, C5, C12, C22, C25, C30, C32), and partially to correct one (C9); but he introduced seven new errors (C10, C11, C17, C18, C25, C26, C31) and missed detecting three (C6, C20, C29).

The result shews far more care and intelligence than one would expect from his work in the italicising of the proof texts, or as it is called on the title-page "The emphasis of the Scriptures in a different character". This work was done in the most hap-hazard way; the italics differ considerably in the two editions, and in neither of them is any principle discernible; nor can one imagine reasons for the alterations in the second of the editions. It is not worth while reprinting any instances at length; but any one who cares to look them up may see the truth of my characterisation at almost any opening of any italicised edition. As regards the alterations in the later edition, it is perhaps worth recording two examples. In XX. 3. o., the italicised words are "using your liberty for a cloak of maliciousness", and in XXI. 1. b., they are "bow down". In each instance the earlier edition had the essential word "not" italicised; but it is this second edition

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which has been followed in the modern italicised editions!

It is almost unbelievable that any man in 1855 could think it worth while to reproduce these hopelessly unintelligent italics; but it was done, and done with such meticulous care (and such want of independent critical judgement) that such examples as the two given above were reproduced unaltered, and that, - in the great majority of cases at least, - the printing of proper names in italics (which was an ordinary method in 1658, but was certainly ~~by~~ not so in 1855) was slavishly followed, even the inconsistencies of the 1658 edition in this matter reappearing unadjusted in 1855. The italics of Rothwell's editor maintain their restored dignity to the present day.

Rothwell became a sort of edition<sup>2</sup> princeps for later printings. His final form (Rothwell B) was reproduced with extreme accuracy in the Glasgow Fourth. There are only six small differences of punctuation, and the curious "therefore" for "thereof" in XIX. 6. Even the wrong period (B52), and the absurd "holiness" (A17) are reproduced.

That the London "Third" was not a descendant of the ~~the~~ Glasgow Fourth is likely on the face of it; and this is confirmed by the fact that the slip in the one (A13) does not appear in the other.

The numbering of these editions is irregular; Carruthers (Shorter Cat., p.45) and Warfield (p. 633) both endeavour to explain the computation, but I think not altogether successfully. Rothwell's edition, with its three printings (Warfield's 23, 24, 25), cannot well be reckoned as three editions (Carruthers) nor even as two (Warfield). Though "Second Edition" appears only on its two later printings, it is most unlikely that Rothwell considered the first printing as a "First Edition". They were all "printed for the Company of Stationers", though sold by Rothwell; and doubtless what was reckoned as the first edition was that printed for the same Company in 1651 (Warfield's 15). Then



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when Sanders reprinted the Confession with the scriptures at length, he naturally reckoned the 18mo edition printed by himself in 1669 (Warfield's 29) as the third edition, and called this the "Fourth Edition". On the other hand, the Stationers Company reckoned neither these two nor any other of the many Scottish editions, when it called its own in 1688 the "Third Edition". Nor did it reckon the London editions of 1660 and 1662 (Warfield's 27 & 28), though printed for it, in the numeration, because they had not "the emphasis of the scriptures". Watson's edition (Warfield 46) cannot have been intended to be the fourth edition of the Confession, but the "Fourth Edition" with the emphasis of the Scriptures, he either ignoring or not knowing Sanders's one thirty-three years before, and probably using as the copy for his edition the Stationers' "Third Edition". Apparently Cruttenden and Cox, nine years later, simply accepted Watson's computation, and called theirs the "Fifth Edition", - with the emphasis of ~~the~~ the scriptures.

This fifth edition is almost certainly descended from the "Third Edition", and not directly from Rothwell; of twenty-four characteristic features in the Third, it reproduces eleven, and does not reproduce thirteen. But then positive facts much outweigh negative ones, especially when one considers that the "Fourth Edition" (which has not been collated by me) intervened, and thus doubled the possibility of variation.

Warfield (p. 606) comments on the fact that no edition of the Confession was printed in England after this Fifth Edition until Carruthers. The dates of the Third ~~and~~ (1688) and of the Fifth (1717) are very instructive. The one is at the time of the Revolution, when Nonconformists obtained religious freedom, and could look forward to self expression; the other is at the time when the discussion between "subscription" and "non-subscription" was rising to its height, and a new edition would have a sale. When the



old English Presbyterianism revived again in the early nineteenth century, it came into contact with the offshoots in England of the Scottish churches, and naturally obtained its copies of the Confession from North of the border.

We now come to the most surprising result of this collation. Dunlop's edition has always been considered as of high critical value; Warfield says (p. 638) "It certainly reached the high water mark yet attained in the critical editing"; "he carefully edited the text and the proofs alike"; "the work indeed marks an epoch . . . and has ever since ranked as the standard edition". Warfield also gives very carefully (pp. 639, 640) the facts as to the approbation given by the General Assembly to<sup>7</sup> this work. Carruthers (Shorter Cat., p.48) says,- "These beautifully printed and critically edited volumes are the most accurate editions of the documents that have been published".

There is no doubt that this estimate is largely based on an acceptance of Dunlop's own statement (p. clviii),- "For this end, the copy which this edition was printed from was compared with the utmost care with all the authentic editions published by authority". He then names Editions Two, Three, ~~and Four, and also the Rothwell editions, and then adds,-~~ and Four, and also the Rothwell editions, and then adds,- "The editors hereby discovered many errors and defects in former impressions, which are amended in this, particularly the text of the Confession and Catechisms is become much more correct."

Now, what are the facts? Of sixty errors noted ~~as occurring in the text before his time, he corrected twelve~~ as occurring in the text before his time, he corrected twelve (A4, A6, B7, B20, A25, A26, B127, A39, B128, B130, A42, B155) Among the forty-eight errors which he did not restore to conformity with the "authentic editions" published by authority" are not a few important ones (e.g. A5, A8, B19, A12, A13,

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A19, A29, A35, A38). The indictment is unfortunately not yet complete; Dunlop actually introduced fifty-two new errors; and his protestations of accuracy, together with the action of the General Assembly, have given these currency to the present day. Only four of them (A16, A23, A24, A28) affect the words but of these the second has radically altered the meaning of the section, and the last two are arbitrary changes without any discoverable excuse. As to the punctuation, no principle or system is indicated by an analysis of the changes. Eighteen increase the power of the stop, viz., 4 commas inserted, and 14 commas turned into semicolons; Thirty-five decrease the power of the stop, viz., 19 commas omitted, 12 semicolons turned into commas, and 3 periods reduced to colons or semicolons. But it is evident that he was desirous of pruning the liberal use of commas in the authoritative editions, and that he rather ~~far~~ over did this. It is unmistakeably evident, moreover, that he had no eye whatever for the logical balance of propositions in the sections, which, as we shall see, forms a great feature of the carefully considered punctuation of the Assembly.

One must give Dunlop some credit in regard to the scripture proofs, about which he seems to have taken a good deal of trouble. At any rate he eliminated the hopelessly unintelligent italics, which under his influence disappeared for almost a hundred and forty years. But in his emendations he had not the courage of his opinions; while he comments in his preface on the inaccuracy of the texts, and gives two examples, he does not even correct these two. All he does is by an asterisk (whose significance is not even strictly uniform) to indicate where he has exercised a critical faculty. He has noted two errors in his preface (C6, C20), has partially corrected five (C1, C7, C9, C18, C26), has indicated that one was wrong by putting it in parentheses (C23), has left two uncorrected (C10, C11), and has added two new ones (C13, C14).

"The copy from which this edition was printed", and



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which he compared with the other editions, was undoubtedly a copy of the "Fifth Edition". This has thirty variations from Rothwell, of which all but four concern punctuation. ~~It~~ Fifteen of them, - precisely half, - including two of those which affect the words (A8, A36), are reproduced in Dunlop, a proportion which could not have occurred by mere chance. It occurred to me that Dunlop's actual copy might still be extant, but in answer to my enquiries from the librarian of the University of Edinburgh, I was informed that no copy of the Fifth Edition was in either the University Library or the National Library of Scotland.

The 1725 edition of Lumisden and Robertson forms a very interesting contrast. This was undertaken "by the Reformed Presbyterian Church of Scotland" (Carruthers, Sh. Cat. p. 48), because "some things of no small moment belonging to such a collection, and in use to be printed and bound with former editions of our Westminster Confession are left out" from Dunlop's edition. The collation of this edition demonstrates that it was the work of a very thorough editor, who ~~he~~ can hardly have failed to discover the unreliability of Dunlop's pretensions to accuracy. But he makes no special claims for his own edition. He returns to the correct text of ~~A18, A20, A24, A27, A29, A33, A35, A36, A38, A43, A5, A12, A13,~~ the authoritative editions in thirteen instances (A5, A12, A13, A18, A20, A24, A27, A29, A33, A35, A36, A38, A43), and avoids four of Dunlop's mistakes (A4, A16, A28, A29). On the other hand he continues four errors (A8, A10, A19 & A23), of which the third is not only important, but rather puzzling. Dunlop's unfortunate change from "if" to "in" in the section on Conscience (XX. 2), occurs in this edition also. Did this editor copy it, or is it possible that he independently arrived at just the same misunderstanding?

In thirty cases he restored the punctuation of the original; but in eighteen he continued the errors of previous editions, and in ten cases he has errors which corres-



pond with ones first made by Dunlop; but this latter is hardly a larger number than may, in such a matter, be fairly ascribed to coincidence.

In the matter of the references, this editor returns to the authoritative editions in no less than thirteen cases; in seven of these the authoritative editions (Editions Three and Four) were right, in six they were wrong. He continued six errors, one of which (C13) originated in Dunlop's edition; and strangely enough, he accepted six corrections which had been made to the authoritative copies (C4, C5, C21, C22, C25, C28). Why he used his judgment to accept these changes, and yet did not change the other half dozen where his return to the original gave a wrong reference (C2, C3, C12, C13, C30, C32) one cannot conjecture.

But the final result of the collation is a great respect for the accuracy of the editor, and for his modesty. He really did collate the original editions and said nothing about it; Dunlop had said a great deal about it, but had done it very imperfectly. It is possible that this editor consulted a copy of Edition Three, unless he corrected A12 simply to make it uniform with the last section of the chapter. B20, B53, and B118 also point in that direction, though they might be explained as mere coincidences. But he did not follow Edition Three throughout, or he would have corrected C7, A10, B23, B25, and other decided errors. So that the real genealogy of this edition is not from Edition Three, but is from Edition Four, independently of the Bostock and Lithgow group.

About later editions there is not so much to be said. The American ones are interesting. I have only been able to collate a late one, but as they were all carefully reproduced, this may be relied upon to represent the whole series, of which the leading editions are Warfield's xiv for the text, and Warfield's xvi for the references. The text is an independent recension; appearing first in 1789, it follows the most recent Scottish edition, that of Kincaid in 1773, and

the Reformed Presbyterian editions, of which one had appeared in 1785; save for a very small proportion, - only about ten per cent., - all its peculiarities are found in one or other of these editions. Of the points in which these two editions differ, it follows Kincaid in about seventy per cent. There is little or no evidence that the editor went back to earlier sources for himself (though C13, for instance, ~~p.64~~ reproduces a pre-Dunlop condition). It seems probable that a Kincaid edition was used as a copy, and corrected in the margin, though there is not the same evidence of this as in the case of Dunlop and the Fifth Edition. But it seems that it was the first Reformed Presbyterian Edition, and not the recently published one, which he consulted (C3, B5, B82, B114, B117, &c.)

The scripture proofs were revised by instruction of the American General Assembly; and the work at the Confession of Faith was done by the Rev. Alex Mitchell of Upper Octorara and Doe Run (Warfield, p.83) Warfield (p.85) quotes Dr. S. T. Lowrie's somewhat disparaging comment on the work as "little more than a rather careless revision, chiefly in the way of abridgement, of the Westminster texts". I have not made a detailed analysis, but I have in the progress of my work looked up quite a considerable proportion of the changes, especially those where the Assembly's passages were curtailed (not deleted altogether), and those where new scriptures were added. Of the latter class of passages, I have noted fifty-one, but that is not an exhaustive list. My impression is that both the curtailing, and the adding of new passages, was done generally (though not always) judiciously. A couple of examples may be given. The sole scripture proof given by the Assembly for the Statement that baptism is a sign of remission of sins was Mark i. 4, which refers not to Christian baptism at all, but to that of John the Baptist; so Mr. Mitchell added two very conclusive passages, Acts ii. 38, and Acts xii. 16. On the other hand, he does not strengthen the proof that the Lord



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Jesus has appointed a government in his church, by adding Psa.

ii. 8-9 and John xviii. 36 to the references.

The Glasgow edition of 1746, which is probably representative of a considerable number of Glasgow editions, is of interest. Presumably the J. Robertson who issued it is the same who was previously in partnership with Thomas Lumisden in Edinburgh. If that be so, it would account for the fact that though the edition is based on Dunlop it has a number of variations traceable to the Reformed Presbyterian edition (e.g. B5, B24, B42, B51, B102, B115, B121). There are also some peculiarities which occur in the "Third Edition" (e.g. B6, B9, B22). This edition is also of importance because it was from a copy of it that Kincaid's edition was set up. This is shewn by such peculiarities as B6, B9, B42, B51, B70, B81, B86, B102, B115, B121, B155.

The bulk of the later editions were King's Printer's editions. Kincaid introduced forty errors, but corrected one (C4); Kerr introduced twenty-two, and also corrected one (A12) Blair introduced two in his first edition, and six more are to be found in the later edition; Johnstone's first edition adds three errors, but corrects one (A35); his large page italicised edition adds another error, , and the smaller italicised edition yet another.

The other editions are not of importance in the history of the corruption of the text, as they are not the parents of other editions. That the S.S.U. edition was set up from Blair's later edition is shewn by the plural "Testaments" (A3) Seton, on the other hand, was set from Johnstone A, for it copies the "may" for "might" (A11). Elliot's edition, though dated 1878, cannot have been issued till 1879, for it contains the United Presbyterian Declaratory Act of the latter year. The United Presbyterian Church, however, brought out an edition printed by Morrison and Gibb in 1880.

Finally, there are two modern editions. The first is that of Carruthers, first issued in 1886, again in 1891,

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and with some slight revision, in 1914. This edition is stated on the title-page to be from a collation of Editions Two, Three and Seven, the three authoritative English editions. It is a genuinely critical edition, being correct in about five-sixths of the points which seemed to me to require attention.

Indeed as regards text and references it is almost perfect. As regards punctuation, it is much nearer the Assembly's method than any other edition. (It should perhaps be said that my work in forming a critical text was done quite independently and only collated after it was complete.)

But Carruthers was not quite systematic enough, and still retains too many of the commas with which the Assembly very freely sprinkled its editions, in a way which to modern eyes seems fantastic, though it was very far from hap-hazard. All the same, in many important instances, Carruthers brought out again the original emphasis and balance of the text.

Mair had an opportunity of producing a critical edition when reprinting the Confession and the Catechisms for the Church of Scotland; but, though he was in constant correspondence with Carruthers during the progress of the work, he made only a very few changes in the text (none of them in the Confession) and had not the courage to depart from tradition in the great majority of cases. In regard to the references, he allowed them to be produced so mechanically that those which were marked by parentheses in the ordinary editions, ~~solely~~ solely for the reason that they were too long to print in full, are still distinguished in the same way in his edition where the reference alone is printed. But in three instances (C9, C13, C14) he did correct the references, though he left the wrong ones in fourteen others. It was a misfortune that Mair allowed his printer to drop the time-honoured lettering of the references by chapters, and substitute for it a numbering of them by pages, thus making a comparison with another edition difficult. It may be worth recording here



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Four misprints which escaped notice;— p. 7, ref. 8, for  
"Neh." read "Nahum"; p. 29, ref. 12, read "Rom. vii. ~~12~~,  
24, 25"; p. 40, ref. 10, read "1 Cor. x. 16"; p. 41, ref.  
10, read "1 Cor. xii. 13".

The following table, dealing with the editions in the  
direct line of descent to the modern ones, shows the point  
from which the corruption began its course to the standard  
modern editions; this is not in every case its first  
occurrence.

Edition Three. (These were corrected in Edition  
Seven). C6, C16, A19, C20, A31, A37, C28, C29/ .

Edition Four. B12, B13, B15, C7, C9, B20, B21, A10, B23,  
B25, B48, B79, B105, B109, B125, C27, A41, B143.

Edition Five. A5, B7, B10, B11, B89, A27, A35, B106,  
B111, B126, B130, A40, B137, B157, B164.

Edition Six. B36.

Rothwell. B3, C10, C11, B45, C17, C18, A18, A20, B69, C2  
C23, B97, A33, B103, B116, A38, B118, C26, B146, C31, B159,  
B160, A43.

Fifth Edition. A8, B19, B53, B60, B65, B68, B77, B82,  
A36, B136, B140.

Dunlop. B28, B30, B32, B34, C13, C14, B38, B39, B43,  
B46, B47, A16, B54, B56, B59, B62, B72, B76, B80, B83, B87, B  
B88, B91, A23, A24, B93, B93, A28, B94, B96, B99, B104, B107,  
B110, B120, B122, B123, B124, C26, B131, B135, B138, B142,  
B144, B145, B148, B151, B152, B153, B156, B158, B161.

Robertson. B5, B6, B9, B17, B22, B24, B42, B51, B70, B72,  
B81, B86, B102, B116, B121, B155.

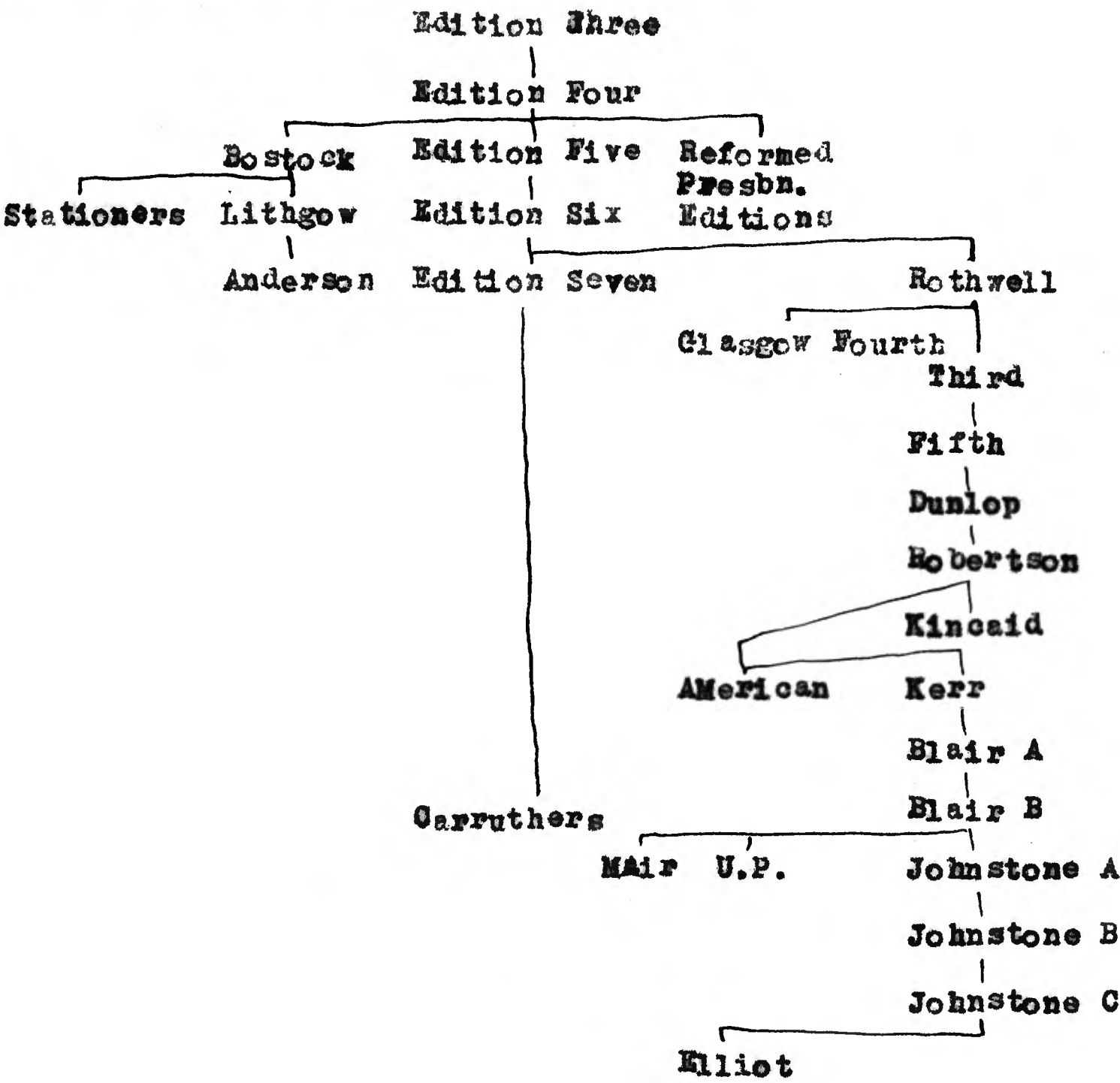
Kincaid. A1, B1, B2, B8, B18, B26, B33, B35, B37, B40,  
B41, A13, B44, A14, B52, B57, B61, B64, B71, B73, A22,  
B84, B90, B98, B100, B102, B108, B112, B114, B119, B128,  
B129, B133, B134, B139, B147, B149, B154, B162, B163.

Kerr. A2, B4, B14, B16, B29, B31, B50, B55, B63, B66,  
B67, C19, B74, B75, B85, A30, B95, B101, B127, B132, B141,

B150.

- Blair A. A6, B78.
- Blair B. A3, A6, C8, A15, B58, A21, B117.
- Johnstone A. A11, A34, C24,
- Johnstone C. A32.

The genealogical table of the various editions here dealt with may now be constructed.





Minute study of these original editions has convinced me that not only was the Assembly meticulous in its choice of words and expressions, but that, in writing out the text and supervising its printing, Dr. Burges and the scribes of the Assembly carried out a very thorough and careful system of punctuation. In their minds, one must admit, logic sometimes weighed more heavily than mere grammar; and this study of the authoritative punctuation, so long neglected and corrupted, often throws light upon the relation of ideas in the mind of the Assembly, which relation was of course known to Burges and the scribes. In the course of two hundred and fifty years' reprinting, a good deal of this precision has been lost; but it is valuable enough to be worth while trying to recover. I have endeavoured to make its importance evident in several of the critical notes on the individual corruptions of the text.

The critical notes have been numbered in three series. Those beginning with the letter A concern the text; many are of considerable importance; some few on the other hand concern little more than spelling. The notes with the letter B, - by far the largest series, - concern punctuation. I have included all the variations from the authoritative punctuation which seemed to me essentially ~~in any degree~~ <sup>in any degree</sup> to alter <sup>in any degree</sup> the emphasis or the balance of the propositions stated.

But it must not be supposed that this is an attempt to reproduce in minute accuracy the original punctuation; it is a critical text, and the very free use of commas found in the authoritative editions, would be repugnant to the modern eye, and would even be hampering to an easy reading of the passages by the modern reader.

I give one section, exactly as printed (save the spelling) in Edition Three, to illustrate this point.

"Man in his state of innocency had freedom and power to will and to do that which was good and well pleasing to God but yet mutably so that he might fall from it."

The letter C indicates that the note refers to a scripture proof. Some of the most interesting examples of failure to grasp the meaning of the Divines are to be found in this group of corruptions. Accidental misprintings of figures have furnished problems which have been handled with very varying success, even though the texts have been printed at length since 1658.

Two things are to be kept in mind in reading the notes on the individual corruptions. Firstly, "All editions" is merely an abbreviation for "all editions collated by me," of which a list has already been given. Secondly, to save much repetition, it is assumed that Carruthers recovered the correct text (as he did in five-sixths of the instances), and his edition is only specifically mentioned in the cases where he did not do so.

It is further to be understood that the notes are read in the light of the genealogical table of editions, and that unless specifically stated, any corruption of the text is to be considered as descending in the direct line, and no corruption is to be considered as transferring from one line of descent to another.



THE  
CONFESSION OF FAITH  
OF THE  
WESTMINSTER ASSEMBLY OF DIVINES.

CHAPTER I.  
*Of the Holy Scripture.*

ALTHOUGH the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men <sup>a</sup>inexcusable; yet are they not sufficient to give that knowledge of God and of His will, which is necessary unto salvation.<sup>b</sup> Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to declare that His will unto His Church;<sup>c</sup> and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing;<sup>d</sup> which maketh the Holy Scripture to be most necessary; those former ways of God's revealing His will unto His people being now ceased.<sup>e</sup>

<sup>a</sup> Rom. ii. 14, 15  
Rom. i. 19, 20  
Ps. xix. 1, 2, 3  
Rom. i. 32, with chap. ii. 1  
<sup>b</sup> 1 Cor. i. 21  
1 Cor. ii. 13, 14  
<sup>c</sup> Heb. i. 1  
<sup>d</sup> Prov. xxii. 19, 20, 21  
Luke i. 3, 4  
Rom. xv. 4  
Matt. iv. 4, 7, 10  
Isa. viii. 19, 20  
<sup>e</sup> 2 Tim. iii. 15  
2 Peter i. 19  
Heb. i. 1, 2

A1 A2  
B1

2/

A 1. **I n e x c u s a b l e .** Though this form of the word occurs in the Stationers, it may be a mere misprint. It was altered in the Reformed Presbyterian A and also in Robertson. The original was not restored by Carruthers.

A 2.  
B 1. **Y e t   t h e y   a r e .** The change to the modern order of the words occurs in Kerr.

B 1. **u n t o   s a l v a t i o n :   t h e r e f o r e .**  
The sentences were run into one in Kincaid. This opening section of the Confession consists of two sentences; the first is the statement of a fact; the second is the recital of God's method of dealing with the situation, with its various stages divided by semicolons.

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament, which are these:—

A3

Of the Old Testament :

<i>Genesis</i>	<i>II. Chronicles</i>	<i>Daniel</i>
<i>Exodus</i>	<i>Ezra</i>	<i>Hosea</i>
<i>Leviticus</i>	<i>Nehemiah</i>	<i>Joel</i>
<i>Numbers</i>	<i>Esther</i>	<i>Amos</i>
<i>Deuteronomy</i>	<i>Job</i>	<i>Obadiah</i>
<i>Joshua</i>	<i>Psalms</i>	<i>Jonah</i>
<i>Judges</i>	<i>Proverbs</i>	<i>Micah</i>
<i>Ruth</i>	<i>Ecclesiastes</i>	<i>Nahum</i>
<i>I. Samuel</i>	<i>The Song of Songs</i>	<i>Habakkuk</i>
<i>II. Samuel</i>	<i>Isaiah</i>	<i>Zephaniah</i>
<i>I. Kings</i>	<i>Jeremiah</i>	<i>Haggai</i>
<i>II. Kings</i>	<i>Lamentations</i>	<i>Zechariah</i>
<i>I. Chronicles</i>	<i>Ezekiel</i>	<i>Malachi ;</i>

Of the New Testament :

A4

<i>The Gospels according to</i>	<i>Galatians</i>	<i>The Epistle of James</i>
<i>Matthew</i>	<i>Ephesians</i>	<i>The first and second Epistles of Peter</i>
<i>Mark</i>	<i>Philippians</i>	<i>The first, second, and third Epistles of John</i>
<i>Luke</i>	<i>Colossians</i>	<i>The Epistle of Jude</i>
<i>John</i>	<i>Thessalonians I.</i>	<i>The Revelation of John.</i>
<i>The Acts of the Apostles</i>	<i>Thessalonians II.</i>	
<i>Paul's Epistles to the Romans</i>	<i>To Timothy I.</i>	
<i>Corinthians I.</i>	<i>To Timothy II.</i>	
<i>Corinthians II.</i>	<i>To Titus</i>	
	<i>To Philemon</i>	
	<i>The Epistle to the Hebrews</i>	

A5

A 3. O l d   a n d   N e w   T e s t a m e n t s . The singular form, though to us it seems strange, lasted till Blair A; the plural occurs in Blair B, but not in a later Blair edition. Johnstone A replaced the plural.

A 4. T h e   G o s p e l s   a c c o r d i n g   t o . These words were omitted in Editions Five and Six, and also in the Stationers. They were replaced both by Dunlop and the Reformed Presbyterian A.

A 5. o f   J o h n . These words were also omitted in Editions Five and Six, and in the Stationers. In this case the Reformed Presbyterian A replaced them, but Dunlop did not.



All which are given, by inspiration of God, to be the rule of faith and life.<sup>g</sup>

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.<sup>h</sup>

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man, or Church, but wholly upon God (who is truth itself) the author thereof; and therefore it is to be received, because it is the Word of God.<sup>i</sup>

V. We may be moved and induced by the testimony of the Church to a high and reverent esteem of the Holy Scripture.<sup>k</sup> And the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is, to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.<sup>l</sup>

VI. The whole counsel of God concerning

g Lu. xvi. 29, 31  
Eph. ii. 20  
Rev. xxii. 18, 19  
2 Tim. iii. 16  
h Luke xxiv. 27,  
44  
Rom. iii. 2  
2 Peter i. 21

i 2 Pet. i. 19, 21  
2 Tim. iii. 16  
1 John v. 9  
1 Thess. ii. 13

k 1 Tim. iii. 15  
l 1 John ii. 20, 27  
John xvi. 13, 14  
1 Cor. ii. 10, 11, 12  
Isa. lix. 21

B 2<sup>7</sup>. S c r i p t u r e , a n d . The Third had a colon. The comma originated with Kincaid; but the United Presbyterian editor evidently realised that this was too trivial a stop, and substituted a semicolon. The section consists of a statement that reverent esteem for the Scripture may be fostered by the authority of the Church. Then, in a new sentence, the divines proceed to state the evidence that Scripture is the word of God, — which, in their minds, was not the authority of the Church. This <sup>evidence</sup> is double, the Objective and the subjective; and these two parts are separated by a semicolon.

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C1. <sup>m</sup>2 Tim. iii. 15, all things necessary for His own glory, man's  
<sup>16, 17</sup>  
<sup>Gal. i. 8, 9</sup> salvation, faith, and life, is either expressly set  
<sup>2 Thess. ii. 2</sup> down in Scripture, or by good and necessary  
<sup>n</sup>John vi. 45 consequence may be deduced from Scripture:  
<sup>1</sup>Cor. ii. 9, 10, unto which nothing at any time is to be added,  
<sup>12</sup>  
<sup>o</sup>1 Cor. xi. 13, 14 whether by new revelations of the Spirit, or  
<sup>1</sup>Cor. xiv. 26, 40 traditions of men.<sup>m</sup> Nevertheless we acknow-  
 ledge the inward illumination of the Spirit of  
 God to be necessary for the saving understand-  
 ing of such things as are revealed in the Word:<sup>n</sup>  
 and that there are some circumstances concern-  
 ing the worship of God/ and government of  
 the Church, common to human actions and  
 societies, which are to be ordered by the light  
 of nature and Christian prudence, according  
 to the general rules of the Word, which are  
 always to be observed.<sup>o</sup>

<sup>p</sup>2 Pet. iii. 16  
<sup>q</sup>Psalm cxix. 105,  
 130

VII. All things in Scripture are not alike  
 plain in themselves, nor alike clear unto all:<sup>p</sup>  
 yet those things which are necessary to be  
 known, believed, and observed for salvation,  
 are so clearly propounded and opened in some  
 place of Scripture or other, that not only the  
 learned, but the unlearned, in a due use of the  
 ordinary means, may attain unto a sufficient  
 understanding of them.<sup>q</sup>

VIII. The Old Testament in Hebrew (which  
 was the native language of the people of God  
 of old), and the New Testament in Greek  
 (which/ at the time of the writing of it/ was  
 most generally known to the nations), being  
 immediately inspired by God, and by His

7

C 1. I C o r . i i . 9<sup>7</sup> , 1 0 , 1 2 . This selection of  
 verses has puzzled the editors. Indeed it is probably an undetected  
 error in the authoritative editions. The scribe probably  
 wrote "9 to 12"; for we shall find that the confusion of "to"  
 and "10"<sup>7</sup> (not difficult in the small type in which the references  
 were printed) occurs repeatedly. The Stationers has "9,  
 10, 11"; Rothwell printed the whole four verses; Dunlop put  
 his asterisk against verse 11; in most cases his asterisks have  
 survived to the present day; but in this instance Kincaid dropped  
 it. The Reformed Presbyterian A faithfully copied the error  
 of the authoritative editions.

7



singular care and providence kept pure in all ages, are therefore authentical;<sup>r</sup> so as/ in all controversies of religion/ the Church is finally to appeal unto them.<sup>s</sup> But, because these original tongues are not known to all the people of God, who have right unto/ and interest in the Scriptures, and are commanded, in the fear of God, to read and search them,<sup>t</sup> therefore they are to be translated into the vulgar language of every nation unto which they come,<sup>u</sup> that/ the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner;<sup>v</sup> and/ through patience and comfort of the Scriptures/ may have hope.<sup>x</sup>

IX. The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one)/ it must be searched and known by other places that speak more clearly.<sup>y</sup>

X. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.<sup>z</sup>

## CHAPTER II.

*Of God, and of the Holy Trinity.*

B 3 THERE is but one only,<sup>a</sup> living, and true God:<sup>b</sup> who is infinite in being and perfec-

<sup>a</sup> Deut. vi. 4  
<sup>b</sup> 1 Cor. viii. 4, 6  
<sup>c</sup> 1 Thess. i. 9  
Jer. x. 10

B 3. God, w h o i s . This inadequate comma first appears in Rothwell; the Reformed Presbyterian editor retained the correct colon. The section consists of a simple statement as to the deity, which is followed by the colon; and of a recital of his attributes, divided into groups by semicolons.

<sup>c</sup> Job xi. 7, 8, 9    tion,<sup>c</sup> a most pure spirit,<sup>d</sup> invisible,<sup>e</sup> without  
<sup>d</sup> Job xxvi. 14    body/ parts/<sup>f</sup> or passions,<sup>g</sup> immutable,<sup>h</sup> im-  
<sup>e</sup> 1 Tim. i. 17    mense,<sup>i</sup> eternal,<sup>k</sup> incomprehensible,<sup>l</sup> almighty,<sup>m</sup>  
<sup>f</sup> Deut. iv. 15, 16    most wise,<sup>n</sup> most holy,<sup>o</sup> most free,<sup>p</sup> most  
<sup>g</sup> Luke xxiv. 39    absolute/<sup>q</sup> working all things according to the  
<sup>h</sup> Acts xiv. 11, 15    counsel of His own immutable and most  
<sup>i</sup> James i. 17    righteous will,<sup>r</sup> for His own glory;<sup>s</sup> most lov-  
<sup>j</sup> Mal. iii. 6    ing,<sup>t</sup> gracious, merciful, long suffering, abundant  
<sup>k</sup> 1 Kings viii. 27    in goodness and truth, forgiving iniquity,  
<sup>l</sup> Jer. xxiii. 23, 24    transgression, and sin;<sup>u</sup> the rewarder of them  
<sup>m</sup> Ps. xc. 2    that diligently seek Him;<sup>w</sup> and withal, most  
<sup>n</sup> 1 Tim. i. 17    just and terrible in His judgments,<sup>x</sup> hating all  
<sup>o</sup> Ps. cxlv. 3    sin,<sup>y</sup> and who will by no means clear the guilty.<sup>z</sup>  
<sup>p</sup> Gen. xvii. 1    II. God hath all life,<sup>a</sup> glory,<sup>b</sup> goodness,<sup>c</sup>  
<sup>q</sup> Rev. iv. 8    blessedness,<sup>d</sup> in and of Himself; and is alone in  
<sup>r</sup> Rom. xvi. 27    and unto Himself all-sufficient, not standing in  
<sup>s</sup> Isa. vi. 3    need of any creatures which He hath made,<sup>e</sup> nor  
<sup>t</sup> Rev. iv. 8    deriving any glory from them,<sup>f</sup> but only mani-  
<sup>u</sup> Ps. cxv. 3    festing His own glory in, by, unto, and upon  
<sup>v</sup> Exod. iii. 14    them: He is the alone fountain of all being, of  
<sup>w</sup> Eph. i. 11    whom, through whom, and to whom are all  
<sup>x</sup> Prov. xvi. 4    things;<sup>g</sup> and hath most sovereign dominion over  
<sup>y</sup> Rom. xi. 36    them, to do by them, for them, or upon them  
<sup>z</sup> 1 John iv. 8, 16    whatsoever Himself pleaseth.<sup>h</sup> In His sight all  
<sup>a</sup> Exod. xxxiv. 6, 7    things are open and manifest;<sup>i</sup> His knowledge is  
<sup>b</sup> Heb. xi. 6    infinite, infallible, and independent upon the  
<sup>c</sup> Neh. ix. 32, 33    creature,<sup>k</sup> so as nothing is to Him contingent, or  
<sup>d</sup> Ps. v. 5, 6    uncertain.<sup>l</sup> He is most holy in all His counsels,  
<sup>e</sup> Nah. i. 2, 3    in all His works, and in all His commands.<sup>m</sup> To  
<sup>f</sup> Exod. xxxiv. 7    Him is due from angels and men, and every  
<sup>g</sup> John v. 26    other creature, whatsoever worship, service, or  
<sup>h</sup> Acts vii. 2    obedience He is pleased to require of them.<sup>n</sup>  
<sup>i</sup> Ps. cxix. 68     
<sup>j</sup> 1 Tim. vi. 15     
<sup>k</sup> Rom. ix. 5     
<sup>l</sup> Acts xvii. 24, 25     
<sup>m</sup> Job xxii. 2, 3     
<sup>n</sup> Rom. xi. 36     
<sup>o</sup> Rev. iv. 11     
<sup>p</sup> 1 Tim. vi. 15     
<sup>q</sup> Dan. iv. 25, 35     
<sup>r</sup> Heb. iv. 13     
<sup>s</sup> Rom. xi. 33, 34     
<sup>t</sup> Ps. cxlvii. 5     
<sup>u</sup> Acts xv. 18     
<sup>v</sup> Ezek. xi. 5     
<sup>w</sup> Ps. cxlv. 17     
<sup>x</sup> Rom. vii. 12     
<sup>y</sup> Rev. v. 12, 13, 14   

B4

A6

**B 4. j u d g m e n t s ; h a t i n g .** The comma was replaced by a semicolon in Kincaid. The three statements following the "withal" form one group of attributes, and should not be divided by anything stronger than a comma.

**A 6. n o t d e r i v i n g .** This error has a curious history. It appears as an isolated variation in the Stationers and in the Fifth. Blair introduced it in his first edition ("A") The balance of the sentence requires "not standing in need . . . . nor deriving . . . but only manifesting.



III. In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost.<sup>o</sup> The Father is of none, neither begotten, nor proceeding: the Son is eternally begotten of the Father:<sup>p</sup> the Holy Ghost eternally proceeding from the Father and the Son.<sup>q</sup>

<sup>o</sup> 1 John v. 7  
Matt. iii. 16, 17  
Matt. xxviii. 19  
2 Cor. xiii. 14  
<sup>p</sup> John i. 14, 18  
<sup>q</sup> John xv. 26  
Gal. iv. 6

C 2

## CHAPTER III.

*Of God's Eternal Decree.*

God from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass:<sup>a</sup> yet so/as thereby neither is God the author of sin,<sup>b</sup> nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.<sup>c</sup>

<sup>a</sup> Eph. i. 11  
Rom. xi. 33  
Heb. vi. 17  
Rom. ix. 15, 18  
<sup>b</sup> Jam. i. 13, 17  
1 John i. 5  
<sup>c</sup> Acts ii. 23  
Matt. xvii. 12  
Acts iv. 27, 28  
John xix. 11  
Prov. xvi. 33

d/

C 3

II. Although God knows whatsoever may, or can/come to pass upon all supposed conditions,<sup>d</sup> yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions.<sup>e</sup>

<sup>d</sup> Acts xv. 18  
1 Sam. xxiii. 11, 12  
Matt. xi. 21, 23  
<sup>e</sup> Rom. ix. 11, 13, 16, 18

III. By the decree of God, for the manifestation of His glory, some men and angels<sup>f</sup> are predestinated unto everlasting life, and others foreordained to everlasting death.<sup>g</sup>

<sup>f</sup> 1 Tim. v. 21  
Matt. xxv. 41  
<sup>g</sup> Rom. ix. 22, 23  
Eph. i. 5, 6  
Prov. xvi. 4

IV. These angels and men, thus predestinated and foreordained, are particularly and un-

d/

d/

B 5

15

C 2. J o h n i . ~~1451~~, 2 6. This error in Edition The Three was duly corrected in Edition Seven, but escaped the notice of Dillingham. The mistake was detected as soon as Rothwell printed the texts at length. The Reformed Presbyterian A reproduced the original error.

C 3. J o b x i x . 1 1. This error has precisely the same history as the preceding one (C2).

B 5. c o n d i t i o n s ; y e t . This is one of the comparatively few alterations dating from what is an edition of secondary importance; it occurs in Reformed Presbyterian B, and again in Robertson.

h 2 Tim. ii. 19  
John xlii. 18

changeably designed, and their number is so certain and definite, that it cannot be either increased or diminished.<sup>h</sup>

i Eph. i. 4, 9, 11  
Rom. viii. 30  
2 Tim. i. 9  
1 Thess. v. 9  
k Rom. ix. 11, 13,  
16  
Eph. i. 4, 9  
l Eph. i. 6, 12

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory,<sup>i</sup> out of His mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto;<sup>k</sup> and all to the praise of His glorious grace.<sup>l</sup>

m 1 Pet. i. 2  
Eph. i. 4, 5  
Eph. ii. 10  
2 Thess. ii. 13  
n 1 Thess. v. 9,  
10  
Titus ii. 14  
o Rom. viii. 30  
Eph. i. 5  
2 Thess. ii. 13  
p 1 Pet. i. 5  
q John xvii. 9  
Rom. viii. 28 to  
the end  
John vi. 64, 65  
John x. 26  
John viii. 47  
1 John ii. 13

VI. As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto.<sup>m</sup> Wherefore they who are elected, being fallen in Adam, are redeemed by Christ,<sup>n</sup> are effectually called unto faith in Christ by His Spirit working in due season,<sup>o</sup> are justified, adopted, sanctified,<sup>q</sup> and kept by His power through faith unto salvation.<sup>p</sup> Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.<sup>r</sup>

VII. The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy, as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonour and wrath,

B 6. d e s i g n e d ; a n d t h e i r . The unneeded semicolon is found in the Third, but not thereafter till Robertson.

B 7. c h o s e n i n C h r i s t u n t o . The commas were omitted in Editions Five and Six. The second one alone is found in the Third, but there is no comma in the Fifth. Dunlop restored the authoritative punctuation, but Kincaid again omitted the commas, which were not restored by Carruthers.

B 8. e l e c t e d b e i n g f a l l e n . This omission of the comma occurs in the Stationers, but not again till Kincaid. The comma is grammatically needed.

B 9. m a n k i n d , G o d . This unnecessary comma is found in the Third; the Reformed Presbyterian A, usually so accurate, reintroduced it, and was followed by Robertson. The American, however, omits it.

B 10. p a s s b y , a n d . This comma occurs in



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Editions Five and Six; even Carruthers has not replaced the original semicolon, and the S.S.U. has not even the comma. The Reformed Presbyterian A followed the authoritative editions. To the very precise mentality of the divines, the passing by, "for the glory of his sovereign power", and the ordaining to wrath for their sin, "to the praise of his glorious justice", were evidently two sufficiently distinct acts to call for clauses separated by a semicolon.

B 11. w r a t h f o r . The comma was omitted in ~~Edtie~~ Editions Five and Six; it was restored by Reformed Presbyterian A and B, but was dropped again in C.

for their sin, to the praise of His glorious justice.<sup>r</sup>

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,<sup>s</sup> that men attending the will of God revealed in His Word/ and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.<sup>t</sup> So shall this doctrine afford matter of praise, reverence, and admiration of God,<sup>u</sup> and of humility, diligence, and abundant consolation/ to all that sincerely obey the Gospel.<sup>w</sup>

<sup>r</sup> Matt. xi. 25, 26  
Rom. ix. 17, 18,  
21, 22  
<sup>s</sup> 2 Tim. ii. 19, 20  
Jude ver. 4  
1 Pet. ii. 8  
<sup>t</sup> Rom. ix. 20  
Rom. xi. 33  
Deut. xxix. 29  
<sup>u</sup> 2 Pet. i. 10  
Eph. i. 6  
Rom. xi. 33  
<sup>w</sup> Rom. xi. 5, 6, 20  
2 Pet. i. 10  
Rom. viii. 33  
Luke x. 20

#### CHAPTER IV.

##### *Of Creation.*

It pleased God the Father, Son, and Holy Ghost,<sup>a</sup> for the manifestation of the glory of His eternal power, wisdom, and goodness,<sup>b</sup> in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days/ and all very good.<sup>c</sup>

II. After God had made all other creatures, He created man, male and female,<sup>d</sup> with reasonable and immortal souls,<sup>e</sup> endued with knowledge, righteousness, and true holiness, after His own image;<sup>f</sup> having the law of God written in their hearts,<sup>g</sup> and power to fulfil it:<sup>h</sup> and yet under a possibility of transgressing, being left to the liberty of their own will, which

<sup>a</sup> Heb. i. 2  
John i. 2, 3  
Gen. i. 2  
Job xxvi. 13  
Job xxxiii. 4  
<sup>b</sup> Rom. i. 20  
Jer. x. 12  
Ps. civ. 24  
Ps. xxxiii. 5, 6  
<sup>c</sup> Gen. i. chap.  
Heb. xi. 8  
Col. i. 16  
Acts xvii. 24  
<sup>d</sup> Gen. i. 27  
<sup>e</sup> Gen. ii. 7 with  
Eccles. xii. 7 &  
Luke xxiii. 43  
and Matt. x. 28  
<sup>f</sup> Gen. i. 26  
Col. iii. 10  
Eph. iv. 24  
<sup>g</sup> Rom. ii. 14, 15  
<sup>h</sup> Eccles. vii. 29

B 12. d a y s , a n d . This punctuation has come down from Edition Four; the authoritative semicolon was not restored even by Carruthers.

B 13. H i s o w n i m a g e , h a v i n g . This change has the same history as the preceding, save that here Carruthers has restored the correct stop. The section consists of a definition as to man's nature, then a semicolon; then an expansion of the "righteousness and true holiness", then a colon; and ends with a statement of his fallibility.

C 4. G e n e s i s x x v i i . This error occurs even in Edition Three, but is corrected in Edition Seven. The Stationers, so often inaccurate, corrected it; Rothwell put it right, and in this instance the Reformed Presbyterian A did not return to the original mistake.



- 89
- 31
- C 5. <sup>i</sup> Gen. iii. 6 was subject unto change.<sup>1</sup> Beside this law  
<sup>Eccles. vii. 29</sup> written in their hearts, they received a command/  
<sup>k</sup> Gen. ii. 17 not to eat of the tree of the knowledge of good  
<sup>Gen. iii. 8, 9, 10,</sup> and evil/ which while/ they kept, they were  
<sup>11, 23</sup> happy in their communion with God,<sup>k</sup> and  
<sup>l</sup> Gen. i. 26, 28 had dominion over the creatures.<sup>1</sup>
- 2/

## CHAPTER V.

*Of Providence.*

- 2/
- 2/
- 2/
- C 6
- <sup>a</sup> Heb. i. 3  
<sup>b</sup> Dan. iv. 34, 35  
<sup>Ps. cxxxv. 6</sup>  
<sup>Acts xvii. 25, 26,</sup>  
<sup>28</sup>  
<sup>Job xxxviii. to</sup>  
<sup>xli. chapters</sup>  
<sup>c</sup> Matt. x. 29, 30, 31  
<sup>d</sup> Prov. xv. 3  
<sup>Ps. civ. 24</sup>  
<sup>Ps. cxlv. 17</sup>  
<sup>e</sup> Acts xv. 18  
<sup>Ps. xciv. 8, 9, 10, 11</sup>  
<sup>f</sup> Eph. i. 11  
<sup>Ps. xxxiii. 10, 11</sup>  
<sup>g</sup> Isa. lxiii. 14  
<sup>Eph. iii. 10</sup>  
<sup>Rom. ix. 17</sup>  
<sup>Gen. xlv. 7</sup>  
<sup>Ps. cxlv. 7</sup>  
<sup>h</sup> Acts ii. 23  
<sup>i</sup> Gen. viii. 22  
<sup>Jer. xxxi. 35</sup>  
<sup>Exod. xxi. 13 with</sup>  
<sup>Deut. xix. 5</sup>  
<sup>1 Kings xxii. 28, 34</sup>  
<sup>Isa. x. 6, 7</sup>  
<sup>k</sup> Acts xxvii. 31, 44  
<sup>Isa. lv. 10, 11</sup>  
<sup>Hos. ii. 21, 22</sup>  
<sup>l</sup> Hos. i. 7  
<sup>Matt. iv. 4</sup>  
<sup>Job xxxiv. 20</sup>  
<sup>m</sup> Rom. iv. 19, 20,  
<sup>21</sup>  
<sup>n</sup> 2 Kings vi. 6  
<sup>Dan. iii. 27</sup>
- GOD/ the great Creator of all things/ doth uphold,<sup>a</sup> direct, dispose, and govern all creatures, actions, and things,<sup>b</sup> from the greatest even to the least,<sup>c</sup> by His most wise and holy providence,<sup>d</sup> according to His infallible fore-knowledge,<sup>e</sup> and the free and immutable counsel of His own will,<sup>f</sup> to the praise of the glory of His wisdom, power, justice, goodness, and mercy.<sup>g</sup>
- II. Although/ in relation to the fore-knowledge and decree of God, the first Cause, all things come to pass immutably/ and infallibly;<sup>h</sup> yet/ by the same providence/ He ordereth them to fall out, according to the <sup>B 14</sup> nature of second causes, either necessarily, freely, or contingently.<sup>i</sup>
- III. God in His ordinary providence maketh use of means,<sup>k</sup> yet is free to work without,<sup>l</sup> above,<sup>m</sup> and against them/ at His pleasure.<sup>n</sup>
- IV. The almighty power, unsearchable wisdom, and infinite goodness of God/ so far manifest themselves in His providence, that it

C 5. G e n . i i . 2 7 . This wrong reference (there being no such verse) was not noticed by the scribes of the Assembly, and occurs both in Edition Three and in Edition Seven. Anderson made a conjectural emendation, "Gen. i. 27"; Dillingham has the correct reference; Rothwell printed the correct passage; and the Reformed Presbyterian A accepted the change.

B 14 ~~1~~ . f a l l / o u t a c c o r d i n g . This important comma makes evident the direct connection, - and thereby the direct opposition, - that while things come to pass immutably and infallibly, yet they fall out either necessarily, freely, or contingently. The logical sequence is clearly brought out in Dillingham, - "eadem ordinat evenite necessario, libere, aut contingenter, pro natura causarum secundarum". The comma was omitted by Kerr.

C 6. J o b x x x i v . 1 0 . This wrong reference originated in a smudged figure "2" in Edition Three, which was read as a "1" by subsequent printers. The mistake was noticed in the preparation of Edition Seven, but not by the watchful

Dillingham. It was remarked upon by Dunlop in his preface, but not altered by him in the actual proofs. It is interesting to note that neither Rothwell nor any other of the italicised editions sought for the correct text, although none of them could find any words suitable to italicise. The American edition simply omitted the reference. The true proof of the statement is of course "The mighty shall be taken away without hand" (Job xxiv. 20.



extendeth itself even to the first fall, and all other sins of angels and men<sup>o</sup> and that not by a bare permission,<sup>p</sup> but such as hath joined with it a most wise and powerful bounding,<sup>1</sup> and otherwise ordering and governing of them, in a manifold dispensation, to His own holy ends;<sup>r</sup> yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who<sup>q</sup> being most holy and righteous, neither is, nor can be, the author or approver of sin.<sup>s</sup>

V. The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled<sup>t</sup> and to raise them to a more close and constant dependence for their support upon Himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.<sup>u</sup>

VI. As for those wicked and ungodly men whom God, as a righteous Judge, for former sins doth blind and harden,<sup>v</sup> from them He not only withholdeth His grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts;<sup>x</sup> but sometimes also withdraweth the gifts which they had,<sup>y</sup> and exposeth them to such objects as their corruption makes occasions of sin<sup>z</sup> and, withal, gives them over to their own lusts, the tempta-

B 15. m e n , a n d t h a t . The semicolon oc-

curs only in Edition Three. It was altered to a comma in Edition Seven, but this must be considered as one of the rare oversights in that carefully read edition. The correct semicolon is found in Dillingham, but Carruthers has only the comma. The logical division of the section is, - (1) God's providence is universal; (2) it over-rides evil; (3) it has no responsibility for sin. It should be punctuated accordingly.

B 16. G o d ; w h o , b e i n g . The authoritative versions have "God, who being"; the first change was the desirable one of inserting the comma, made in the Reformed Presbyterian A, and by Kincaid. Kerr, perhaps disliking two commas so near together, transformed the first into a semicolon. He thus destroyed the balance of the section, which has three portions, duly divided by semicolons, as explained above.

A 7. u n t o h i m s e l f . Editions Five and Six have this error. It was probably a compositor's error in the first instance, and escaped the proof reader's notice because

he took the construction of the sentence to be "to raise them unto himself" instead of "dependence upon himself". Either of these views might be at least grammatically possible in this somewhat involved sentence; but the logically correct one was so evident that no subsequent editor continued the error.

C 7. P s a l m l x x v i i . 1, 1 0, 1 2. The vicissitudes of this reference are a little unusual. The "to" was read as "10" by the printer of Edition Four; Lithgow has "2, 10, 12"; Rothwell prints the three verses. But the Glasgow Fourth, while printing just the three verses, heads them with "Psalm 77? 1 to the twelfth", the editor having apparently realised the need for the whole passage. Dunlop makes a curious compromise, having "Psalm lxxvii. 1, 10, 12 (Read the intermediate verses in the Bible)". The Reformed Presbyterian A follows Edition Four as usual. The American editor, also realising that intermediate verses were needed, decided on "Psa. lxxvii. 1-10, 12".

E. 17. f o r m e r s i n s , d o t h . The undesirable comma was introduced in Reformed Presbyterian A, from which in all probability it came into Robertson. Dillingham has no comma.

A 8. o c c a s i o n o f s i n . This reading occurs in Anderson, and in the Fifth. The Reformed Presbyterian A did not restore the original.

C 8. (Reference letter "w"). In Blair B the "w" is replaced by "x", and all subsequent reference letters to the end of the chapter correspondingly shifted.



<sup>a</sup> Ps. lxxxi. 11, 12  
<sup>2</sup> Thess. ii. 10, 11, 12  
<sup>b</sup> Exod. vii. 3  
 with Exod. viii. 15, 32  
 2 Cor. ii. 15, 16  
 Isa. viii. 14  
 1 Pet. ii. 7, 8  
 Isa. vi. 9, 10 with Acts xxviii. 26, 27

tions of the world, and the power of Satan:<sup>a</sup> whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.<sup>b</sup>

VII. As the providence of God doth in general reach to all creatures, so after a most special manner it taketh care of His Church, and disposeth all things to the good thereof.<sup>c</sup>

<sup>c</sup> 1 Tim. iv. 10  
 Amos ix. 8, 9  
 Rom. viii. 28  
 Isa. xliii. 3, 4, 5, 14

## CHAPTER VI.

### *Of the Fall of Man, of Sin, and of the Punishment thereof.*

<sup>a</sup> Gen. iii. 13  
 2 Cor. xi. 3  
<sup>b</sup> Rom. xi. 32

OUR first parents, being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit.<sup>a</sup> This their sin God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory.<sup>b</sup>

<sup>c</sup> Gen. iii. 6, 7, 8  
 Eccles. vii. 29  
 Rom. iii. 23  
<sup>d</sup> Gen. ii. 17  
 Eph. ii. 1  
<sup>e</sup> Tit. i. 15  
 Gen. vi. 5  
 Jer. xvii. 9  
 Rom. iii. 10 to 19

II. By this sin they fell from their original righteousness and communion with God,<sup>c</sup> and so became dead in sin,<sup>d</sup> and wholly defiled in all the faculties and parts of soul and body.<sup>e</sup>

<sup>f</sup> Gen. i. 27, 28 & Gen. ii. 16, 17 and Acts xvii. 26 with Rom. v. 12, 15, 16, 17, 18, 19 and 1 Cor. xv. 21, 22, 49

III. They being the root of all mankind, the guilt of this sin was imputed,<sup>f</sup> and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation.<sup>g</sup>

<sup>g</sup> Ps. li. 5  
 Gen. v. 3  
 Job xiv. 4  
 Job xv. 14

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made

B 18. r i g h t e o u s n e s s , a n d c o m m u n -  
 i o n . The comma was introduced by Robertson. "Original"  
 qualifies both nouns.

B 19. p o s t e r i t y , d e s c e n d i n g . The  
 comma occurs in the Third. The qualification is, however, so  
 absolute and essential a one that separation by a comma is  
 undesirable.

C 2. I. C o r . x v . 2 1 , 2 2 , 4 5 , 4 9 . This  
 error arose from a smudged figure in Edition Three, read by  
 the printers of Edition Four as a "5"; Edition Seven gave the  
 correct "9". The Stationers has the correct figure; Rothwell  
 gives both "45" and "49". Had he seen Edition Seven, or did he  
 simply realise that verse 49 was needed? Probably the latter.  
 Dunlop, continuing to print the four verses, marks two of them  
 with the asterisk. Mair has omitted the irrelevant verse.

opposite to all good,<sup>h</sup> and wholly inclined to all evil,<sup>i</sup> do proceed all actual transgressions.<sup>k</sup>

V. This corruption of nature, during this life, doth remain in those that are regenerated;<sup>l</sup> and although it be, through Christ, pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.<sup>m</sup>

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,<sup>n</sup> doth, in its own nature, bring guilt upon the sinner<sup>o</sup> whereby he is bound over to the wrath of God,<sup>p</sup> and curse of the law,<sup>q</sup> and so made subject to death,<sup>r</sup> with all miseries ~~of~~ spiritual,<sup>s</sup> temporal,<sup>t</sup> and eternal.<sup>u</sup>

## CHAPTER VII.

### *Of God's Covenant with Man.*

THE distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of Him as their blessedness and reward, but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.<sup>a</sup>

II. The first covenant made with man was a covenant of works,<sup>b</sup> wherein life was promised to Adam, and in him to his posterity,<sup>c</sup> upon condition of perfect and personal obedience.<sup>d</sup>

<sup>h</sup> Rom. v. 6  
<sup>i</sup> Rom. viii. 7  
<sup>k</sup> Rom. vii. 18  
<sup>l</sup> Col. i. 21  
<sup>m</sup> Gen. vi. 5  
<sup>n</sup> Gen. viii. 21  
<sup>o</sup> Rom. iii. 10, 11, 12  
<sup>p</sup> James i. 14, 15  
<sup>q</sup> Eph. ii. 2, 3  
<sup>r</sup> Matt. xv. 19  
<sup>s</sup> 1 John i. 8, 10  
<sup>t</sup> Rom. vii. 14, 17, 18, 23  
<sup>u</sup> James iii. 2  
<sup>v</sup> Prov. xx. 9  
<sup>w</sup> Eccles. vii. 20  
<sup>x</sup> Rom. vii. 5, 7, 8, 25  
<sup>y</sup> Gal. v. 17  
<sup>z</sup> 1 John iii. 4  
<sup>aa</sup> Rom. ii. 15  
<sup>ab</sup> Rom. iii. 9, 19  
<sup>ac</sup> Ephes. ii. 3  
<sup>ad</sup> Gal. iii. 10  
<sup>ae</sup> Rom. vi. 23  
<sup>af</sup> Ephes. iv. 18  
<sup>ag</sup> Rom. viii. 20  
<sup>ah</sup> Lam. iii. 39  
<sup>ai</sup> Matt. xxv. 41  
<sup>aj</sup> 2 Thess. i. 9

<sup>a</sup> Isa. xl. 13, 14, 15, 16, 17  
<sup>b</sup> Job ix. 32, 33  
<sup>c</sup> 1 Sam. ii. 25  
<sup>d</sup> Ps. cxiii. 5, 6  
<sup>e</sup> Ps. c. 2, 3  
<sup>f</sup> Job xxii. 2, 3  
<sup>g</sup> Job xxxv. 7, 8  
<sup>h</sup> Luke xvii. 10  
<sup>i</sup> Acts xvii. 24, 25

<sup>j</sup> Gal. iii. 12  
<sup>k</sup> Rom. x. 5  
<sup>l</sup> Rom. v. 12 to 20  
<sup>m</sup> Gen. ii. 17  
<sup>n</sup> Gal. iii. 10

B 20. b e t h r o u g h C h r i s t p a r d o n e d .

The commas were omitted in Editions Five and Six; they were restored in Dunlop and also in the Reformed Presbyterian A; but they disappeared again in Kincaid.

B 21. s i n n e r , w h e r e b y . The comma was inserted in Edition Four. Even Dillingham has only a comma, and the semicolon was not replaced by Carruthers. With the comma the "whereby" refers to the guilt; but the real antecedent to it is the whole preceding clause.



u/   
 e Gal. iii. 21   
 Rom. viii. 3   
 Rom. iii. 20, 21   
 Gen. iii. 15   
 Isa. xlii. 6   
 f Mark xvi. 15, 16   
 John iii. 16   
 Rom. x. 6, 9   
 Gal. iii. 11   
 g Ezek. xxxvi.   
 26, 27   
 John vi. 44, 45

III. Man/ by his fall/ having made himself incapable of life by that covenant, the Lord was pleased to make a second,<sup>e</sup> commonly called the covenant of grace / wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him that they may be saved,<sup>f</sup> and promising to give B22 unto all those that are ordained unto life His Holy Spirit, to make them willing/ and able to believe.<sup>g</sup>

h Heb. ix. 15, 16, 17   
 Heb. vii. 22   
 Luke xxii. 20   
 1 Cor. xi. 25

IV. This covenant of grace is frequently set forth in Scripture by the name of *a testament*, in reference to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.<sup>h</sup>

i 2 Cor. iii. 6, 7, 8, 9   
 k Heb. viii., ix., x. chapters   
 Rom. iv. 11   
 Col. ii. 11, 12   
 1 Cor. v. 7   
 l 1 Cor. x. 1, 2, 3, 4   
 Heb. xi. 13   
 John viii. 56   
 m Gal. iii. 7, 8, 9, 14

V. This covenant was differently administered in the time of the law, and in the time of the gospel/ Under the law, it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come;<sup>k</sup> which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,<sup>l</sup> by whom they had full remission of sins, and eternal salvation / and is called, *the old testament*.<sup>m</sup>

n Col. ii. 17

VI. Under the gospel, when Christ, the substance,<sup>n</sup> was exhibited, the ordinances in which this covenant is dispensed are the

A 9. w h e r e b y h e f r e e l y . This error does not occur till Blair B. The correct "wherein" remained in the preceding paragraph, in regard to the covenant of works.

B 22<sup>4</sup> s a v e d ; a n d p r o m i s i n g . The comma is the punctuation in Editions Three, Four, ~~And~~ Five, and Six; but Edition Seven corrected it to a semicolon. The semicolon occurs again in the Third, to disappear thereafter till Robertson. Notwithstanding the strong weight of Edition Seven, I have retained the comma, as manifestly more suitable; for the semicolon may have possibly been a printer's error in Seven.

A 10. i n t h e s c r i p t u r e . The article was inserted in Edition Four.

B 23. c o m e , w h i c h w e r e . The comma is found in Edition Four. The stronger stop certainly divides the section more efficiently, and was used by Dillingham.

B 24. C h r i s t t h e s u b s t a n c e w a s .

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The comma after "Christ" was omitted in Edition Four. It is not to be wondered at that the Reformed Presbyterian A wished to correct this evident mis-punctuation; but he did so by the omission of the second comma, instead of the re-insertion of the first. Robertson also printed the passage without any comma; the American has both commas.

:/  
 7 7  
 Rom.

preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper;<sup>o</sup> which, though fewer in number, and administered with more simplicity, and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy,<sup>p</sup> to all nations, both Jews and Gentiles;<sup>q</sup> and is called *the new testament*.<sup>r</sup> There are not therefore two covenants of grace differing in substance, but one and the same under various dispensations.\*

o Matt. xxviii. 19, 20  
 1 Cor. xi. 23, 24, 25  
 p Heb. xii. 22 to 28  
 Jer. xxxi. 33, 34  
 q Matt. xxviii. 19  
 Eph. ii. 15, 16, 17, 18, 19  
 r Luke xxii. 20  
 s Gal. iii. 14, 16  
 Rom. iii. 21, 22, 23, 30  
 Ps. xxxii. 1 with Rom. iv. 3, 6, 16, 17, 23, 24  
 Heb. xiii. 8  
 Acts xv. 11

Cic

Cu

## CHAPTER VIII.

*Of Christ the Mediator.*

It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man;<sup>a</sup> the Prophet,<sup>b</sup> Priest,<sup>c</sup> and King,<sup>d</sup> the Head and Saviour of His Church, the Heir of all things,<sup>e</sup> and Judge of the world;<sup>f</sup> unto whom He did from all eternity give a people, to be His seed,<sup>g</sup> and to be by Him in time redeemed, called, justified, sanctified, and glorified.<sup>h</sup>

a Isa. xlii. 1  
 1 Pet. i. 19, 20  
 John iii. 16  
 1 Tim. ii. 5  
 b Acts iii. 22  
 c Heb. v. 5, 6  
 d Ps. ii. 6  
 Luke i. 33  
 e Eph. v. 23  
 f Heb. i. 2  
 g Acts xvii. 31  
 h John xvii. 6  
 Ps. xxii. 30  
 Isa. liii. 10  
 i 1 Tim. ii. 6  
 Isa. lv. 4, 5, 6  
 1 Cor. i. 30

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon Him man's nature,<sup>k</sup> with all the essential properties and common infirmities thereof, yet without

k John i. 1, 14  
 1 John v. 20  
 Phil. ii. 6  
 Gal. iv. 4

B 25. *A t t s u p p e r , w h i c h .* This mispunctuation began with the insertion of a period instead of the ~~Am~~ colon in Edition Four. This is evidently wrong, for in that case the next sentence (rather complicated in its grammar) should begin with "And these are", instead of with "which". It survived until Robertson, although the Glasgow Fourth replaced it by a comma. Kingaid did the same, but Kerr evidently felt that a stronger stop was needed, and used a semicolon. Johnstone B, Elliot, and Carruthers retain the comma. The Reformed Presbyterian A has the period; the American a semicolon.

C 10. H e b r e w s x i i . 2 2 ~~4~~ - 2 7. Ver<sup>s</sup>e 28, which is exegetical of verse 27, is from a literary point of view the completion of the passage. But as it does not of itself contain any proof of the clause in the Confession it was omitted by Rothwell, when the texts were printed in full. The Reformed Presbyterian A replaced it.

C 11. (Hebrews xiii. 8, as the concluding reference). The Rothwell editions moved Acts xv. 11, which was the concluding



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reference, up to the second place under this letter "s". The Reformed Presbyterian A has the original order. The origin of this unmeaning-looking change is very simple; and it has this ~~this~~ value, that it indicates precisely which edition was used by Rothwell for the composition of his edition. The references for this section were too many to go entirely in the margin; so reference "s" was printed in part at the side, and in part in a line under the paragraph, thus:-

. . . Rom. 4. 3,6,16,17,23,24. Heb. 13. 8. <sup>s Gal. 3. 14,16.</sup> Acts 15. 11.

In the successive placing the forme on the press for the third stage of Edition Five and for Edition Six, the type was somewhat shifted; only slightly so for Edition Five, but in Edition Six it shews thus:-

. . . Rom. 4. 3,6,16,17,23,24. Heb. 13. 8. <sup>s Gal. 3. 14,16.</sup> Acts 15. 11.

*For facsimiles see Plate XIII (A & B)*

B 26. k i n g ; t h e h e a d . . . c h u r c h ;  
t h e h e i r . . . t h i n g s ; a n d j u d g e .

This punctuation, in its entirety, occurs first in Kincaid; but Dunlop had inserted the first two semicolons; Robertson has a colon in the middle place. The section states that God (1) ordained Christ as a Mediator; (2) as several other things, all consequential upon the great and leading function of Mediator; and (3) gave him a people.

B 27. w o r l d . U n t o w h o m . T h i s  
reading occurs in Edition Seven, and in Lithgow; Bostock has the colon, the Stationers a comma. Later editions vary between colon and semicolon. This is one of the rare instances in which I have not followed Edition Seven, though it is less likely here than in B 22 that this is an overlooked misprint.

B28. p e o p l e t o b e . The comma was dropped by

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Dunlop, thus altering the emphasis from the word "give" to the words "to be his seed". The Reformed Presbyterian C also omits it.

l Heb. ii. 14, 16, 17 sin;<sup>1</sup> being conceived by the power of the  
 Heb. iv. 15 Holy Ghost in the womb of the virgin Mary, of  
 m Luke i. 27, 31, her substance.<sup>m</sup> So that two whole, perfect,  
 35 Gal. iv. 4 and distinct natures, the Godhead and the  
 n Luke i. 35 manhood, were inseparably joined together in  
 Col. ii. 9 one person, without conversion, composition, or  
 Rom. ix. 5 confusion." Which person is very God, and B 29.  
 1 Pet. iii. 18 very man, yet one Christ, the only Mediator  
 1 Tim. iii. 16 between God and man."  
 o Rom. i. 3, 4  
 1 Tim. ii. 5

III. The Lord Jesus, in His human nature  
 thus united to the divine, was sanctified  
 and anointed with the Holy Spirit, above B 30  
 measure,<sup>p</sup> having in Him all the treasures of  
 wisdom and knowledge;<sup>q</sup> in whom it pleased  
 the Father/that all fulness should dwell;<sup>r</sup> to  
 the end, that being holy, harmless, undefiled,  
 and full of grace and truth,<sup>s</sup> He might be  
 thoroughly furnished to execute the office of a  
 mediator and surety/<sup>t</sup> which office He took  
 not unto Himself, but was thereunto called by  
 His Father,<sup>u</sup> who put all power and judgment B 31  
 into His hand, and gave Him commandment to  
 execute the same.<sup>w</sup>

IV. This office the Lord Jesus did most  
 willingly undertake;<sup>x</sup> which that He might A 11  
 discharge, He was made under the law,<sup>y</sup> and  
 did perfectly fulfil it,<sup>z</sup> endured most grievous B 32  
 torments immediately in His soul,<sup>a</sup> and most  
 painful sufferings in His body;<sup>b</sup> was crucified,  
 and died;<sup>c</sup> was buried, and remained under  
 the power of death/ yet saw no corruption.<sup>d</sup> B 33  
 On the third day He arose from the dead,<sup>e</sup> with

o/  
 C 12 x Ps. xl. 7, 8 with  
 Heb. x. 5 to 17  
 John x. 18  
 Phil. ii. 8  
 y Gal. iv. 4  
 z Matt. iii. 15  
 Matt. v. 17  
 a Matt. xxvi. 37,  
 38  
 Luke xxii. 44  
 Matt. xxvii. 46  
 b Matt. xxvii.,  
 xxviii. chapters  
 c Phil. ii. 8  
 d Acts ii. 23, 24,  
 27  
 C 13 Acts xiii. 37  
 C 14 Rom. vi. 9  
 e 1 Cor. xv. 3, 4

7  
 W/  
 ;/

B 29. v e r y G o d a n d v e r y . The comma was  
 dropped by Kerr. The words "yet one Christ" which follow require  
 however that the preceding clause should be clearly marked as  
 consisting of two distinct predicates, and not <sup>of</sup> one complex one.

B 30. S p i r i t a b o v e m e a s u r e ; h a v -  
 i n g . Edition Six omitted the comma after "Spirit"; it must  
 be just a coincidence that the same omission occurs in Lithgow.  
 Dunlop changes the second comma onto the semicolon, too strong a  
 stop. The Reformed Presbyterian A omits the ~~first~~ comma.

B 31. F a t h e r ; w h o . This unnecessarily strong  
 stop was introduced by Kerr.

A 11. t h a t H e m a y d i s c h a r g e . This  
 curious and mistaken change of tense is a very late error, in  
 Johnstone A. The United Presbyterian has the correct text.

B 32. f u l f i l i t ; e n d u r e d . This change



of punctuation occurs in the Third, but not thereafter until Dunlop. The authoritative punctuation marks out the parts of the section thus:- (1) Christ's willingness; (2) His obedience in life; (3) His obedience in death; (4) His descent into Hades; (5) His incorruption. His exaltation rightly begins a new sentence. (This division justifies also the other restorations of the original punctuation in this section).

B 33. d e a t h , y e t s a w . While earlier editions occasionally have a colon instead of the semicolon, the reduction to a comma was done by Kincaid, altering the balance of the statements in the section. Dillingham conforms to the original; Carruthers did not restore the semicolon.

C 12. H e b r e w s x . 5 - 11. This includes a verse entirely unconnected with the Argument; yet it occurs in both Editions Three and Seven. The Stationers has the frequent error "5, 10, 11". Rothwell omitted the last verse, and was no doubt right in doing so. The Reformed Presbyterian A and Carruthers restored the original error.

C 13. A c t s i i . 2 3<sup>2</sup>, 2 4, 2 7, a n d A c t s x i i i . 3 7. The unneeded "and" was introduced by Dunlop, and is also in Reformed Presbyterian B. The American, Elliot, and Mair omit it.

C 14. I . C o r . x v . 3, 4, 5. The entirely irrelevant verse was introduced by Dunlop, and marked with an asterisk. The American cuts out verse 3 as well as verse 5; and it is really unnecessary. Mair, in this instance, does not follow the stereotyped editions.

034 the same body in which He suffered,<sup>f</sup> with which also he ascended into heaven, and there sitteth at the right hand of His Father,<sup>g</sup> making intercession,<sup>h</sup> and shall return to judge men and angels at the end of the world.<sup>i</sup>

<sup>f</sup> John xx. 25, 27  
<sup>g</sup> Mark xvi. 19  
<sup>h</sup> Rom. viii. 34  
Heb. ix. 24  
Heb. vii. 25  
<sup>i</sup> Rom. xiv. 9, 10  
Acts i. 11  
Acts x. 42  
Matt. xiii. 40, 41,  
42

V. The Lord Jesus, by His perfect obedience, and sacrifice of Himself, which He/ through the eternal Spirit/once offered up unto God, hath fully satisfied the justice of His Father;<sup>k</sup> and purchased/ not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.<sup>l</sup>

Jude ver. 6  
2 Pet. ii. 4  
<sup>k</sup> Rom. v. 19  
Heb. ix. 14, 16  
Heb. x. 14  
Eph. v. 2  
Rom. iii. 25, 26  
<sup>l</sup> Dan. ix. 24, 26  
Col. i. 19, 20  
Eph. i. 11, 14  
John xvii. 2  
Heb. ix. 12, 15  
<sup>m</sup> Gal. iv. 4, 5  
Gen. iii. 15  
Rev. xiii. 8  
Heb. xiii. 8

VI. Although the work of redemption was not actually wrought by Christ till after His incarnation, yet the virtue, efficacy, and benefits thereof were communicated unto the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein He was revealed, and signified to be the seed of the woman which should bruise the serpent's head/ and the Lamb slain from the beginning of the world/ being yesterday, and to-day the same, and for ever.<sup>m</sup>

VII. Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself:" yet, by reason of the unity of the person, that which is proper to one nature/ is sometimes in Scripture attributed to the person denominated by the other nature.<sup>n</sup>

<sup>n</sup> Heb. ix. 14  
1 Pet. iii. 18  
<sup>o</sup> Acts xx. 28  
John iii. 13  
1 John iii. 16

B 34. suffered ; with which . . . intercession ; and that . The semicolon in each of these places is due to Dunlop, though the first/ one occurs earlier, in the Third. The first one somewhat lessens the emphasis of the fact that Christ ascended with the same body as well as spoils the balance of the section. Dillingham follows the authoritative editions.

B 35. thereof , were . This grammatically undesirable comma was introduced in Reformed Presbyterian A, and (probably from that) by Kincaid.

B 36. seed of the woman , which . The division of this coherent definitive clause ("the seed of the woman which should bruise the serpent's head") by an undesirable comma appears in Edition Six.

B 37. head , and . According to modern methods of punctuation, the comma is certainly more suitable; but the semicolon distinguishes and emphasises the two titles of Christ

more fully. The comma occurs in the Reformed Presbyterian A, and occurs again in Kincaid. Edition Six has a colon; but this is reproduced only in the Third. Carruthers retained the comma.

B 38. w o r l d , b e i n g . The semicolon, indicating that the final clause corroborates the whole section, was replaced by the almost meaningless comma in Dunlop, and also in Reformed Presbyterian A. Carruthers did not restore the semicolon. Dillingham has the semicolon, and casts the words which follow it into this form, - "ut qui heri ac hodie idem est, et in sempiternum".

B 39. n a t u r e s ; b y e a c h . This remarkably unsuitable punctuation was introduced by Dunlop.



<sup>p</sup> John vi. 37, 39  
<sup>q</sup> John x. 15, 16  
<sup>r</sup> 1 John ii. 1, 2  
<sup>s</sup> Rom. viii. 34  
<sup>t</sup> John xv. 13, 15  
<sup>u</sup> Eph. i. 7, 8, 9  
<sup>v</sup> John xvii. 6  
<sup>w</sup> John xiv. 26  
<sup>x</sup> Heb. xii. 2  
<sup>y</sup> 2 Cor. iv. 13  
<sup>z</sup> Rom. viii. 9, 14  
<sup>aa</sup> Rom. xv. 18, 19  
<sup>ab</sup> John xvii. 17  
<sup>ac</sup> 1 Ps. cx. 1  
<sup>ad</sup> 1 Cor. xv. 25, 26  
<sup>ae</sup> Mal. iv. 2, 3  
<sup>af</sup> Col. ii. 15

VIII. To all those for whom Christ hath purchased redemption, He doth certainly and effectually apply, and communicate the same,<sup>p</sup> making intercession for them,<sup>q</sup> and revealing unto them, in and by the Word, the mysteries of salvation,<sup>r</sup> effectually persuading them by His Spirit to believe and obey, and governing their hearts by His Word and Spirit,<sup>s</sup> overcoming all their enemies by His almighty power and wisdom, in such manner/and ways/as are most consonant to His wonderful and unsearchable dispensation.<sup>t</sup>

7 7

CHAPTER IX.

*Of Free Will.*

<sup>a</sup> Matt. xvii. 12  
<sup>b</sup> James i. 14  
<sup>c</sup> Deut. xxx. 19

God hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined to good or evil.<sup>a</sup>

<sup>d</sup> Eccles. vii. 29  
<sup>e</sup> Gen. i. 26  
<sup>f</sup> Gen. ii. 16, 17  
<sup>g</sup> Gen. iii. 6

II. Man, in his state of innocency, had freedom and power to will and to do that which was good and well pleasing to God;<sup>b</sup> but yet, mutably, so that he might fall from it.<sup>c</sup>

<sup>h</sup> Rom. v. 6  
<sup>i</sup> Rom. viii. 7  
<sup>j</sup> John xv. 5  
<sup>k</sup> Rom. iii. 10, 12  
<sup>l</sup> Eph. ii. 1, 5  
<sup>m</sup> Col. ii. 13

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation:<sup>d</sup> so as/a natural man, being altogether averse from that good,<sup>e</sup> and dead in sin,<sup>f</sup> is not able, by his own

A12 26

7

B 40. t h e s a m e ; m a k i n g . . . t h e n ;  
a n d r e v e a l i n g . . . s a l v a t i o n ; e f f -  
e c t u a l l y . . . o b e y ; a n d g o v e r n i n g  
. . . S p i r i t ; o v e r c o m i n g . The first  
change here was made by Dunlop, who altered the last three  
commas into semicolons; the Reformed Presbyterian A did the  
same. The other two commas were similarly altered by Kincaid.  
The authoritative punctuation, with no stop stronger than a  
comma in so long a section, is not in the usual style of the  
Assembly.

A 12. t o d o g o o d . For a long time this  
error, originating in Edition Four, was perpetuated, though  
it has disappeared from modern editions. The Reformed Pres-  
byterian A omitted it, and so did Kincaid. Dillingham trans-  
lates, "neque . . . ad bonum aut malum determinetur".

strength, to convert himself, or to prepare himself thereunto.<sup>g</sup>

IV. When God converts a sinner, and translates him into the state of grace, He freeth him <sup>B41</sup> from his natural bondage under sin;<sup>h</sup> and, by His grace alone, enables him freely to will and to do that which is spiritually good;<sup>i</sup> yet so/ as that/by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.<sup>k</sup>

V. The will of man is made perfectly and <sup>A13</sup> immutably free to good alone/ in the state of glory only.<sup>l</sup>

## CHAPTER X.

### *Of Effectual Calling.*

ALL those whom God hath predestinated unto <sup>B42</sup> life, and those only, He is pleased/ in His appointed and accepted time/ effectually to call,<sup>a</sup> by His Word and Spirit,<sup>b</sup> out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ;<sup>c</sup> enlightening their minds spiritually and savingly to understand the things of God;<sup>d</sup> taking away their heart of stone, and giving unto them a heart of flesh;<sup>e</sup> renewing their wills, and by His almighty power determining them to that <sup>B43</sup> which is good,<sup>f</sup> and effectually drawing them to Jesus Christ;<sup>g</sup> yet so/as they come most freely, being made willing by His grace.<sup>h</sup>

B 41. s i n , a n d b y . The semicolon was degraded to a comma by Kincaid, thus altering the balance of the

section. The divisions are (1) man's freedom from sin; (2) his power to do good; (3) the imperfection of both characteristics.

A 13. f r e e t o d o g o o d . This error, exactly similar to A 11 in its nature, has quite a different history. The Glasgow Fourth apparently desired to make the wording of this section uniform with that of the first section of this chapter; but made the change in the wrong direction. Kerr corrected the error; but it was reintroduced by Blair. Dillingham has "libera ad bonum solum redditur".

B42. g o o d ; a n d e f f e c t u a l l y . It was Dunlop who spoiled the balance of this section, in thus separating by a semicolon the last of the three influences of the Spirit upon the will; those on the mind and those on the heart having been dealt with in the two preceding clauses.

B 42. p l e a s e d , i n / h i s . The unnecessary comma was inserted in Reformed Presbyterian A, and copied by Robertson.

II. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man,<sup>i</sup> who is altogether passive therein, until being quickened and renewed by the Holy Spirit,<sup>k</sup> he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.<sup>l</sup>

III. Elect infants, dying in infancy, are regenerated, and saved by Christ through the Spirit,<sup>m</sup> who worketh when, and where, and how He pleaseth;<sup>n</sup> so also, are all other elect persons who are incapable of being outwardly called by the ministry of the Word.<sup>o</sup>

IV. Others not elected, although they may be called by the ministry of the Word,<sup>p</sup> and may have some common operations of the Spirit,<sup>q</sup> yet they never truly come unto Christ, and therefore cannot be saved:<sup>r</sup> much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess.<sup>s</sup> And to assert and maintain that they may<sup>t</sup> is very pernicious, and to be detested.<sup>u</sup>

## CHAPTER XI.

### *Of Justification.*

THOSE whom God effectually calleth/He also freely justifieth;<sup>a</sup> not by infusing righteousness

B 44. m e n ; w h o . The unnecessarily strong semi-colon was introduced by Blair/ A; it had been used by Dillingham.

B 45. p l e a s e t h . S o / a l s o . This period occurs in the Stationers, and in Rothwell.

A 14. i n c a p a b l e . The change of spelling was made by Kincaid; it occurs also in Reformed Presbyterian C.

B 46. o t h e r s n o t . The comma is necessary grammatically, for no reference has been previously made to any persons not elected. It was first omitted by Dunlop. Carruthers did not replace it.

A 15. e v e r s o d i l i g e n t . Blair<sup>A</sup> altered this, presumably to conform to the usage of his time. Fowler (Modern English Usage) says that "ever" dates from the later seventeenth century only; he defends the older form on logical grounds, but refuses to be a party to its reintroduction into modern literature.



B 47. p r o f e s s ; a n d . The statement beginning with the word "and" has reference to both the previous classes, - nominal Christians and heathen. This is made clear by its forming a separate sentence, and Dillingham's Latin retains this punctuation. Why Dunlop inserted a semicolon instead of a period is not evident. The American has also the semicolon.

into them, but by pardoning their sins, <sup>b</sup> Rom. iv. 5, 6, 7, 8  
 and by accounting and accepting their persons <sup>2</sup> Cor. v. 19, 21  
 as righteous/ not for anything wrought in <sup>Rom. iii. 22, 24, 25, 27, 28</sup>  
 them, or done by them, but for Christ's sake <sup>Tit. iii. 5, 7</sup>  
 alone; nor by imputing faith itself, the act of <sup>Eph. i. 7</sup>  
 believing, or any other evangelical obedience <sup>Jer. xxiii. 6</sup>  
 to them/ as their righteousness, but by imputing <sup>1</sup> Cor. i. 30, 31  
 the obedience and satisfaction of Christ <sup>Rom. v. 17, 18, 19</sup>  
 unto them,<sup>b</sup> they receiving and resting on <sup>c</sup> Acts x. 43  
 Him and His righteousness by faith; which <sup>Gal. ii. 16</sup>  
 faith they have/ not of themselves, it is the <sup>Phil. iii. 9</sup>  
 gift of God.<sup>c</sup> <sup>Acts xiii. 38, 39</sup>  
<sup>Eph. ii. 7, 8</sup>

II. Faith, thus receiving and resting on <sup>d</sup> John i. 12  
 Christ and His righteousness, is the alone <sup>Rom. iii. 28</sup>  
 instrument of justification;<sup>d</sup> yet is it not alone <sup>Rom. v. 1</sup>  
 in the person justified, but is ever accompanied <sup>e</sup> Jam. ii. 17, 22, 26  
 with all other saving graces, and is no dead <sup>Gal. v. 6</sup>  
 faith, but worketh by love.<sup>e</sup>

III. Christ, by His obedience and death, did <sup>f</sup> Rom. v. 8, 9, 10, 19  
 fully discharge the debt of all those that are thus <sup>1</sup> Tim. ii. 5, 6  
 justified, and did make a proper, real, and full <sup>Heb. x. 10, 14</sup>  
 satisfaction to His Father's justice in their <sup>Dan. ix. 24, 26</sup>  
 behalf.<sup>f</sup> Yet, inasmuch as He was given by the <sup>Isa. liii. 4, 5, 6, 10, 11, 12</sup>  
 Father for them<sup>g</sup> and His obedience and <sup>g</sup> Rom. viii. 32  
 satisfaction accepted in their stead<sup>h</sup> and both <sup>h</sup> 2 Cor. v. 21  
 freely, not for anything in them/their justifica- <sup>Matt. iii. 17</sup>  
 tion is only of free grace;<sup>i</sup> that both the <sup>Eph. v. 2</sup>  
 exact justice/and rich grace of God/might be <sup>i</sup> Rom. iii. 24  
 glorified in the justification of sinners.<sup>k</sup> <sup>Eph. i. 7</sup>  
<sup>k</sup> Rom. iii. 26  
<sup>Eph. ii. 7</sup>

IV. God did, from all eternity, decree to <sup>l</sup> Gal. iii. 8  
 justify all the elect,<sup>l</sup> and Christ did, in the <sup>1</sup> Pet. i. 2, 19, 20  
<sup>Rom. viii. 30</sup>

A 16. n o t b y i m p u t i n g . This change is  
 due to Dunlop, but might of course be only an overlooked print-  
 er's error, and not a deliberate alteration. Dillingham's ~~ne~~  
 rendering into Latin necessitates a "que" with a "non" later in  
 the sentence; but this is of course equivalent to a "nec".

B 48. r i g h t e o u s n e s s ; b u t . The semi-  
 colon was introduced in Edition Four. The comma is, however,  
 the correct stop here, as it was in the two preceding antithet-  
 ical clauses of the section. Dillingham punctuates the section  
 like the authoritative text.

B 49. t h e m s e l v e s ; i t / i s . This semicolon,  
 unduly separating the two halves of the statement about faith,  
 occurs first in Kerr.

C 15. A c t s x . 4 3 . This wrong reference occurs  
 only in Carruthers, who found it in Edition Seven; but it is  
 manifestly an overlooked printer's error there.

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B 50. t h e m , a n d . . . s t e a d , a n d . .  
t h e m , t h e i r . While the semicolon seems perhaps to  
be an unnecessarily powerful stop here, it was probably delib-  
erately chosen. With slight variations, in Lithgow and the  
Stationers, it remained till Dunlop, who reduced the first  
semicolon to a comma; Kincaid treated the second similarly;  
and Kerr completed the change, which is unaltered even in  
Carruthers. The Reformed Presbyterian C has the unusual plan  
of a comma with a dash in the first two positions, and a semi-  
colon in the third; the American has three commas.

B 51. e l e c t ; a n d C h r i s t . The stronger  
discrimination, by the semicolon, between God's decree and  
Christ's saving work, was not made by the Assembly, nor is it  
in Dillingham. It occurs in the Reformed Presbyterian A, and  
in Robertson.



- <sup>m</sup> Gal. iv. 4  
<sup>1</sup> Tim. ii. 6  
<sup>Rom.</sup> iv. 25  
<sup>n</sup> Col. i. 21, 22  
<sup>Gal.</sup> ii. 16  
<sup>C 16</sup> Tit. iii. 3, 4, 5, 6, 7
- <sup>o</sup> Matt. vi. 12  
<sup>1</sup> John i. 7, 9  
<sup>1</sup> John ii. 1, 2  
<sup>p</sup> Luke xxii. 32  
<sup>John</sup> x. 28  
<sup>Heb.</sup> x. 14  
<sup>q</sup> Ps. lxxxix. 31, 32, 33  
<sup>Ps.</sup> li. 7, 8, 9, 10, 11, 12  
<sup>Ps.</sup> xxxii. 5  
<sup>Matt.</sup> xxvi. 75  
<sup>1</sup> Cor. xi. 30, 32  
<sup>Luke</sup> i. 20
- <sup>r</sup> Gal. iii. 9, 13, 14  
<sup>Rom.</sup> iv. 22, 23, 24  
<sup>Heb.</sup> xiii. 8

fulness of time, die for their sins, and rise again for their justification:<sup>m</sup> nevertheless, they are not justified, until the Holy Spirit doth, in due time, actually apply Christ unto them.<sup>n</sup>

V. God doth continue to forgive the sins of those that are justified;<sup>o</sup> and, although they can never fall from the state of justification,<sup>p</sup> yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.<sup>q</sup>

VI. The justification of believers under the old testament was, in all these respects, one and the same with the justification of believers under the new testament.<sup>r</sup>

## CHAPTER XII.

### *Of Adoption.*

- <sup>a</sup> Eph. i. 5  
<sup>b</sup> Gal. iv. 4, 5  
<sup>C 17</sup> Rom. viii. 17  
<sup>John</sup> i. 12  
<sup>c</sup> Jer. xiv. 9  
<sup>2</sup> Cor. vi. 18  
<sup>Rev.</sup> iii. 12  
<sup>d</sup> Rom. viii. 15  
<sup>e</sup> Eph. iii. 12  
<sup>Rom.</sup> v. 2  
<sup>f</sup> Gal. iv. 6  
<sup>g</sup> Ps. ciii. 13  
<sup>h</sup> Prov. xiv. 26  
<sup>i</sup> Matt. vi. 30, 32  
<sup>1</sup> Peter v. 7  
<sup>k</sup> Heb. xii. 6  
<sup>l</sup> Lam. iii. 31

ALL those that are justified, God vouchsafeth, in and for His only Son Jesus Christ, to make partakers of the grace of adoption;<sup>a</sup> by which they are taken into the number, and enjoy the liberties and privileges of the children of God,<sup>b</sup> B52 have His name put upon them,<sup>c</sup> receive the spirit of adoption,<sup>d</sup> have access to the throne of grace with boldness,<sup>e</sup> are enabled A17 to cry, Abba, Father,<sup>f</sup> are pitied,<sup>g</sup> protected,<sup>h</sup> provided for,<sup>i</sup> and chastened by Him as by a Father,<sup>k</sup> yet never cast off,<sup>l</sup> but sealed to the

C 16. Titus iii. 4, 5, 6, 7. Verse 3 occurs only in Edition Seven; it is probably not a printer's error, but a deliberate correction, for the verse is really required in the argument as a preliminary to the antithesis introduced by "but" in verse 4.

B 52. God; have . . . boldness; are . . . Father; are. This punctuation had many varieties before it settled down in Kincaid to the three semicolons. A curious misprint in Rothwell B began the process of change. This edition reads "children of God. Have His name", and the manifestly erroneous period was copied until Dunlop detected the blunder, but merely reduced the period to a colon; he also changed the third comma into a semicolon. The Reformed Presbyterian A has two commas and a semicolon; but C has two commas and a colon.

A 17. have access to the throne of grace with holiness. This curious misprint occurs in Rothwell A and was not corrected till Dunlop.

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C 17. b . R o m . v i i i . 1 7. In Edition Three, and also in all f<sup>o</sup>rms of Edition Four, the reference letter "b" is omitted. The omission is repaired, but not correctly, in Editions Five and Six, where the "b" is placed before "Rom. viii. 17." The authoritative revision of Edition Seven places it before Gal. iv. 4, 5. It must be admitted that the text is almost equally applicable to either of the two statements in the Confession; but Edition Seven is an authoritative edition. The early editions made the same distribution of the proof texts as did Edition Five. Rothwell A, deriving from Edition Six, naturally perpetuated the unofficial guess. The Reformed Presbyterian A followed the same course.

day of redemption,<sup>m</sup> and inherit the promises,<sup>n</sup> as heirs of everlasting salvation.<sup>o</sup>

<sup>m</sup> Eph. iv. 30  
<sup>n</sup> Heb. vi. 12  
<sup>o</sup> 1 Pet. i. 3, 4  
Heb. i. 14

### CHAPTER XIII.

#### *Of Sanctification.*

THEY, who are effectually called and regenerated, having a new heart, and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection,<sup>a</sup> by His Word and Spirit dwelling in them;<sup>b</sup> the dominion of the whole body of sin is destroyed,<sup>c</sup> and the several lusts thereof are more and more weakened and mortified;<sup>d</sup> and they more and more quickened and strengthened in all saving graces,<sup>e</sup> to the practice of true holiness, without which no man shall see the Lord.<sup>f</sup>

II. This sanctification is throughout, in the whole man;<sup>g</sup> yet imperfect in this life, there abiding still some remnants of corruption in every part;<sup>h</sup> whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.<sup>i</sup>

III. In which war, although the remaining corruption, for a time, may much prevail;<sup>k</sup> yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;<sup>l</sup> and so, the saints grow

<sup>a</sup> 1 Cor. vi. 11  
<sup>b</sup> Acts xx. 32  
<sup>c</sup> Phil. iii. 10  
<sup>d</sup> Rom. vi. 5, 6  
<sup>e</sup> 1 John xvii. 17  
<sup>f</sup> Eph. v. 26  
<sup>g</sup> 2 Thess. ii. 13  
<sup>h</sup> Rom. vi. 6, 14  
<sup>i</sup> Gal. v. 24  
<sup>j</sup> Rom. viii. 13  
<sup>k</sup> Col. i. 11  
<sup>l</sup> Eph. iii. 16, 17, 18, 19  
<sup>m</sup> 2 Cor. vii. 1  
<sup>n</sup> Heb. xii. 14

<sup>g</sup> 1 Thess. v. 23  
<sup>h</sup> 1 John i. 10  
<sup>i</sup> Rom. vii. 18, 23  
<sup>j</sup> Phil. iii. 12  
<sup>k</sup> Gal. v. 17  
<sup>l</sup> 1 Pet. ii. 11

<sup>k</sup> Rom. vii. 23  
<sup>l</sup> Rom. vi. 14  
<sup>m</sup> 1 John v. 4  
<sup>n</sup> Eph. iv. 15, 16

A 18. a r e f a r t h e r s a n c t i f i e d .

This wrong word, qualifying "sanctified", instead of "are", was introduced by Rothwell A. Dillingham translates by "ulterius", whereas the translation of "farther" would be "magis".

B 53. m o r t i f i e d , a n d . Edition Four had a colon, which was replaced in the Fifth by a comma. The Reformed Presbyterian A has the semicolon of the authoritative editions.

B 54. t h r o u g h o u t i n . This and the next two changes have spoiled the grammar and destroyed the logical emphasis of the first half of the section. Dunlop removed this comma. Dillingham has, - "Universalis est haec et per totum hominem diffusa sanctificatio".

B 55. m a n , y e t . Although Dunlop dropped the preceding comma, he made no change in this semicolon; it was Robertson who reduced it to a comma.

A 19. t h e r e a b i d e t h s t i l l . The



original participial clause amplified the word "imperfect". The error dates from Edition Three; the correct reading occurs in Edition Two (which is, of course, an authoritative one) and in Edition Seven. Naturally the error went from Edition Three into every other one, save that the American conjecturally amended the grammar by substituting "abide". Dillingham has, - "nonnullis corruptionis reliquiis . . . remanentibus".

B 56. c o r r u p t i o n   f o r   a   t i m e   m a y .  
The two commas were removed by Dunlop.

B 57. p r e v a i l ,   y e t .   The semicolon was reduced to a comma by Kincaid; Carruthers did not restore it.

<sup>m</sup> 2 Pet. iii. 18 in grace,<sup>m</sup> perfecting holiness in the fear of  
<sup>n</sup> 2 Cor. iii. 18 God.<sup>n</sup>  
<sup>n</sup> 2 Cor. vii. 1

## CHAPTER XIV.

*Of Saving Faith.*

THE grace of faith, whereby the elect are enabled to believe to the saving of their souls,<sup>a</sup> is the work of the Spirit of Christ in their hearts,<sup>b</sup> and is ordinarily wrought by the ministry of the Word;<sup>c</sup> by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.<sup>d</sup>

<sup>e</sup> John iv. 42  
<sup>f</sup> 1 Thess. ii. 13  
<sup>g</sup> 1 John v. 10  
<sup>h</sup> Acts xxiv. 14  
<sup>i</sup> Rom. xvi. 26  
<sup>j</sup> Isa. lxvi. 2  
<sup>k</sup> Heb. xi. 13  
<sup>l</sup> 1 Tim. iv. 8  
<sup>m</sup> 1 John i. 12  
<sup>n</sup> Acts xvi. 31  
<sup>o</sup> Gal. ii. 20  
<sup>p</sup> Acts xv. 11

II. By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein;<sup>q</sup> and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,<sup>r</sup> trembling at the threatenings,<sup>s</sup> and embracing the promises of God for this life, and that which is to come.<sup>t</sup> But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.<sup>u</sup>

<sup>v</sup> Heb. v. 13, 14  
<sup>w</sup> Rom. iv. 19, 20  
<sup>x</sup> Matt. vi. 30  
<sup>y</sup> Matt. viii. 10  
<sup>z</sup> Luke xxii. 31, 32  
<sup>aa</sup> Eph. vi. 16  
<sup>ab</sup> 1 John v. 4, 5

III. This faith is different in degrees, weak or strong;<sup>k</sup> may be often and many ways assailed/ and weakened, but gets the victory;<sup>l</sup> growing up in many to the attainment of a full

B 58. h e a r t s , a n d / i s . The comma appears in ~~Lith~~ Lithgow, and in the Reformed Presbyterian C. It is not in Blair A, but is found in Blair B. Carruthers did not replace ~~th~~ the semicolon.

assurance through Christ,<sup>m</sup> who is both the author and finisher of our faith.<sup>n</sup>

<sup>m</sup> Heb. vi. 11, 12  
 Heb. x. 22  
 Col. ii. 2  
<sup>n</sup> Heb. xii. 2

## CHAPTER XV

### *Of Repentance unto Life.*

REPENTANCE unto life is an evangelical grace,<sup>a</sup> the doctrine whereof is to be preached by every minister of the Gospel, as well as that of faith in Christ.<sup>b</sup>

<sup>a</sup> Zech. xii. 10  
 Acts xi. 18  
<sup>b</sup> Luke xxiv. 47  
 Mark i. 15  
 Acts xx. 21

II. By it/<sup>c</sup> a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature/<sup>d</sup> and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for/<sup>e</sup> and hates his sins, as to turn from them all unto God,<sup>f</sup> purposing and endeavouring to walk with Him in all the ways of His commandments.<sup>g</sup>

<sup>c</sup> Ezek. xviii. 30,  
 31  
 Ezek. xxxvi. 31  
 Isa. xxx. 22  
 Ps. li. 4  
 Jer. xxxi. 18, 19  
 Joel ii. 12, 13  
 Amos v. 15  
 Ps. cxix. 128  
 2 Cor. vii. 11  
<sup>d</sup> Ps. cxix. 6, 59,  
 106  
 Luke i. 6  
 2 Kings xxiii. 25

III. Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof,<sup>h</sup> which is the act of God's free grace in Christ,<sup>i</sup> yet is it of such necessity to all sinners, that none may expect pardon without it.<sup>j</sup>

<sup>e</sup> Ezek. xxxvi. 31, 32  
 Ezek. xvi. 61, 62,  
 63  
<sup>f</sup> Hos. xiv. 2, 4  
 Rom. iii. 24  
 Eph. i. 7  
<sup>g</sup> Luke xiii. 3, 5  
 Acts xvii. 30, 31

IV. As there is no sin so small, but it deserves damnation,<sup>k</sup> so there is no sin so great, that it can bring damnation upon those who truly repent.<sup>l</sup>

<sup>h</sup> Rom. vi. 23  
 Rom. v. 12  
 Matt. xii. 36  
<sup>i</sup> Isa. lv. 7  
 Rom. viii. 1  
 Isa. i. 16, 18

V. Men ought not to content themselves with a general repentance, but it is every man's



2/

k Ps. xix. 13 duty to endeavour to repent of his particular  
Luke xix. 8 sins particularly.<sup>k</sup> B 59  
1 Tim. i. 13, 15  
l Ps. li. 4, 5, 7, 9, VI. As every man is bound to make private  
14 confession of his sins to God, praying for the  
Ps. xxxii. 5, 6 pardon thereof,<sup>l</sup> upon which, and the forsaking  
m Prov. xxviii. 13 of them, he shall find mercy;<sup>m</sup> so, he that  
1 John i. 9 scandalizeth his brother, or the Church of  
n James v. 16 Christ, ought to be willing, by a private or  
Luke xvii. 3, 4 public confession, and sorrow for his sin, to B 60  
Joshua vii. 19 declare his repentance to those that are  
Ps. li. throughout offended,<sup>n</sup> who are thereupon to be reconciled B 61  
o 2 Cor. ii. 8 to him, and in love to receive him.<sup>o</sup>

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CHAPTER XVI.  
*Of Good Works.*

a Micah vi. 8  
Rom. xii. 2  
Heb. xiii. 21  
b Matt. xv. 9  
Isa. xxix. 13  
1 Pet. i. 18  
Rom. x. 2  
John xvi. 2  
1 Sam. xv. 21, 22, 23  
c James ii. 18, 22  
d Ps. cxvi. 12, 13  
1 Pet. ii. 9  
e 1 John ii. 3, 5  
2 Pet. i. 5, 6, 7, 8, 9, 10  
f 2 Cor. ix. 2  
Matt. v. 16  
g Tit. ii. 5, 9, 10, 11, 12  
1 Tim. vi. 1  
h 1 Pet. ii. 15  
i 1 Pet. ii. 12  
Phil. i. 11  
John xv. 8  
k Eph. ii. 10  
GOOD works are only such as God hath com-  
manded in His holy Word,<sup>a</sup> and not such as,  
without the warrant thereof, are devised by  
men, out of blind zeal, or upon any pretence of  
good intention.<sup>b</sup>  
II. These good works, done in obedience to  
God's commandments, are the fruits and evi-  
dences of a true and lively faith;<sup>c</sup> and by  
them believers manifest their thankfulness,<sup>d</sup>  
strengthen their assurance,<sup>e</sup> edify their breth-  
ren,<sup>f</sup> adorn the profession of the Gospel,<sup>g</sup> stop  
the mouths of the adversaries,<sup>h</sup> and glorify  
God,<sup>i</sup> whose workmanship they are, created  
in Christ Jesus thereunto;<sup>k</sup> that, having their

B 59. s i n s p a r t i c u l a r l y . This comma is  
missing in the Stationers, but not again till the Fifth. Carr-  
uthers did not replace it.

B 60. c o n f e s s i o n a n d s o r r o w . The  
comma was omitted in the Fifth. It is evident that the ad-  
jectives can only apply to confession. Dillingham has "qua  
confessione sive privata, sive etiam publica, qua de peccatis  
suis dolore".

B 61. o f f e n d e d ; w h o . This semicolon was  
introduced by Kincaid.

B62 fruit unto holiness, they may have the end, <sup>1 Rom. vi. 22</sup>  
eternal life.<sup>1</sup>

III. Their ability to do good works is not at <sup>m John xv. 4, 5 C18</sup>  
all of themselves, but wholly from the Spirit of <sup>Ezek. xxxvi. 26,</sup>  
Christ.<sup>m</sup> And that they may be enabled there- <sup>27</sup>  
unto, besides the graces they have already <sup>n Phil. ii. 13</sup>  
received, there is required an actual influence <sup>Phil. iv. 13</sup>  
of the same Holy Spirit, to work in them to <sup>2 Cor. iii. 5</sup>  
will and to do of His good pleasure;" yet are <sup>o Phil. ii. 12</sup>  
they not hereupon to grow negligent, as if they <sup>Heb. vi. 11, 12</sup>  
were not bound to perform any duty, unless <sup>2 Pet. i. 3, 5, 10, 11</sup>  
upon a special motion of the Spirit; but they <sup>Isa. lxiv. 7</sup>  
ought to be diligent in stirring up the grace of <sup>2 Tim. i. 6</sup>  
God that is in them.<sup>o</sup> <sup>Acts xxvi. 6, 7</sup>  
<sup>Jude ver. 20, 21</sup>

IV. They, who in their obedience attain to <sup>p Luke xvii. 10</sup>  
the greatest height which is possible in this <sup>Neh. xiii. 22</sup>  
life, are so far from being able to supererogate, <sup>Job ix. 2, 3</sup>  
and to do more than God requires, as that they <sup>Gal. v. 17</sup>  
fall short of much which in duty they are bound  
to do.<sup>p</sup>

V. We cannot, by our best works, merit <sup>q Rom. iii. 20</sup>  
pardon of sin/ or eternal life at the hand of <sup>Rom. iv. 2, 4, 6</sup>  
God, by reason of the great disproportion that <sup>Eph. ii. 8, 9</sup>  
is between them and the glory to come/ and <sup>Tit. iii. 5, 6, 7</sup>  
the infinite distance that is between us and <sup>Rom. viii. 18</sup>  
God, whom/ by them/ we can neither profit, <sup>Ps. xvi. 2</sup>  
nor satisfy for the debt of our former sins;" <sup>Job xxii. 2, 3</sup>  
but when we have done all we can, we have <sup>Job xxxv. 7, 8</sup>  
done but our duty, and are unprofitable serv- <sup>r Luke xvii. 10</sup>  
ants;" and because, as they are good, they <sup>s Gal. v. 22, 23</sup>  
proceed from His Spirit;" and/as they are  
wrought by us, they are defiled, and mixed

B 62. t h e e n d e t e r n a l l i f e . The

comma was dropped out by Dunlop.

B 63. H o l y S p i r i t t o w o r k . The comma

does/ not occur in the Stationers, but appears thereafter quite  
regularly till dropped by Kerr.

C18. J o h n x v . 4 , 5 , 6 , The history of this

modification is curious. It apparently arose from a misprint in  
the Stationers, where the reference is given as "John 15. 46".

There being no such verse, Rothwell A printed John xv. 4, 6; &  
and thus left out the more essential of the two original verses.

Dunlop, looking with a critical eye at the proofs, saw that  
verse 5 was required; he inserted it with the usual asterisk,  
which was dropped by Kincaid; but Dunlop retained the irrelevant  
verse 6.

B 64, l i f e , a t t h e h a n d . This undesirable

comma was introduced by Kincaid.

B 65. t o c o m e , a n d . Dunlop reduced the semi-  
colon to a comma; Carruthers did not restore the stronger stop.

B 66. p r o f i t n o r . The comma is omitted in  
Lithgow, in the Reformed Presbyterian C, and finally dis-  
appears in Kerr.



t Isa. lxiv. 6 with so much weakness and imperfection, that  
 Gal. v. 17 they cannot endure the severity of God's judg-  
 Rom. vii. 15, 18 ment.<sup>t</sup>  
 Ps. cxliii. 2  
 Ps. cxxx. 3  
 u Eph. i. 6 VI. Yet notwithstanding, the persons of  
 1 Pet. ii. 5 believers being accepted through Christ, their  
 Exod. xxviii. 38 good works also are accepted in Him," not B67  
 Gen. iv. 4 with as though they were in this life wholly un-  
 Heb. xi. 4 blameable and unprovable in God's sight;<sup>w</sup>  
 w Job ix. 20 but that He, looking upon them in His Son, is  
 Ps. cxliii. 2 pleased to accept and reward that which is  
 x Heb. xiii. 20, 21 sincere, although accompanied with many weak-  
 2 Cor. viii. 12 nesses and imperfections.<sup>x</sup>  
 Heb. vi. 10  
 Matt. xxv. 21, 23  
 y 2 Kings x. 30, 31 VII. Works done by unregenerate men,  
 1 Kings xxi. 27, 29 although, for the matter of them, they may be  
 Phil. i. 15, 16, 18 things which God commands, and of good use  
 z Gen. iv. 5 with both to themselves and others<sup>y</sup> yet, because  
 Heb. xi. 4 they proceed not from a heart purified by  
 C19 Heb. xi. 6 faith,<sup>z</sup> nor are done in a right manner accord-  
 a 1 Cor. xiii. 3 ing to the Word,<sup>a</sup> nor to a right end the  
 Isa. i. 12 glory of God<sup>b</sup> they are therefore sinful, and  
 b Matt. vi. 2, 5, 16 cannot please God, or make a man meet to  
 c Hag. ii. 14 receive grace from God.<sup>c</sup> And yet, their  
 Tit. i. 15 neglect of them is more sinful and displeasing  
 Amos v. 21, 22 unto God.<sup>d</sup>  
 Hosea i. 4  
 Rom. ix. 16  
 Titus iii. 5  
 d Ps. xiv. 4  
 Ps. xxxvi. 3  
 Job xxi. 14, 15  
 Matt. xxv. 41, 42,  
 43, 45  
 Matt. xxiii. 23

## CHAPTER XVII.

*Of the Perseverance of the Saints.*

THEY, whom God hath accepted in His Be-  
 loved, effectually called, and sanctified by His B68  
 Spirit, can neither totally, nor finally fall away

B 67. i n h i m ; n o t . This is one of the rare cases where the Reformed Presbyterian A introduced a departure from the original. Kerr also adopted the semicolon. The American retains the comma.

C 19. H e b r e w s x i . 4 , 6 . These two references were kept distinct because only the first of the two is connected with the Genesis passage. But Kerr printed them as one continuous reference.

B 68. c a l l e d a n d . The Fifth dropped the comma. Dillingham has, - "vocavit efficaciter ac per Spiritum suum sanctificavit", which postulates the comma in English.

from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.<sup>a</sup>

II. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election flowing from the free and unchangeable love of God the Father;<sup>b</sup> upon the efficacy of the merit/and intercession of Jesus Christ;<sup>c</sup> the abiding of the Spirit, and of the seed of God within them;<sup>d</sup> and the nature of the covenant of grace:<sup>e</sup> from all which/ariseth also the certainty and infallibility thereof.<sup>f</sup>

III. Nevertheless, they may, through the temptations of Satan and of the world, the prevalence of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins;<sup>g</sup> and, for a time, continue therein:<sup>h</sup> whereby they incur God's displeasure,<sup>i</sup> and grieve His Holy Spirit,<sup>k</sup> come to be deprived of some measure of their graces and comforts,<sup>l</sup> have their hearts hardened,<sup>m</sup> and their consciences wounded,<sup>n</sup> hurt and scandalize others,<sup>o</sup> and bring temporal judgments upon themselves.<sup>p</sup>

<sup>a</sup> Phil. i. 6  
<sup>b</sup> 2 Pet. i. 10  
<sup>c</sup> John x. 28, 29  
<sup>d</sup> 1 John iii. 9  
<sup>e</sup> 1 Pet. i. 5, 9  
<sup>f</sup> 2 Tim. ii. 18, 19  
<sup>g</sup> Jer. xxxi. 3  
<sup>h</sup> Heb. x. 10, 14  
<sup>i</sup> Heb. xiii. 20, 21  
<sup>j</sup> Heb. ix. 12, 13, 14, 15  
<sup>k</sup> Rom. viii. 33 to the end  
<sup>l</sup> John xvii. 11, 24  
<sup>m</sup> Luke xxii. 32  
<sup>n</sup> Heb. vii. 25  
<sup>o</sup> 1 John xiv. 16, 17  
<sup>p</sup> 1 John ii. 27  
<sup>q</sup> 1 John iii. 9  
<sup>r</sup> Jer. xxxii. 40  
<sup>s</sup> John x. 28  
<sup>t</sup> 2 Thess. iii. 3  
<sup>u</sup> 1 John ii. 19  
<sup>v</sup> Matt. xxvi. 70, 72, 74  
<sup>w</sup> Ps. li. title and ver. 14  
<sup>x</sup> Isa. lxiv. 5, 7, 9  
<sup>y</sup> 2 Sam. xi. 27  
<sup>z</sup> Eph. iv. 30  
<sup>aa</sup> Ps. li. 8, 10, 12  
<sup>ab</sup> Rev. ii. 4  
<sup>ac</sup> Cant. v. 2, 3, 4, 6  
<sup>ad</sup> Isa. lxiii. 17  
<sup>ae</sup> Mark vi. 52  
<sup>af</sup> Mark xvi. 14  
<sup>ag</sup> Ps. xxxii. 3, 4  
<sup>ah</sup> Ps. li. 8  
<sup>ai</sup> 2 Sam. xii. 14  
<sup>aj</sup> Ps. lxxxix. 31, 32  
<sup>ak</sup> 1 Cor. xi. 32

### CHAPTER XVIII.

A 20 *Of the Assurance of Grace and Salvation.*

B 71 ALTHOUGH hypocrites and other unregenerate men may vainly deceive themselves with false

B 69. d e c r e e o f e l e c t i o n , f l o w i n g .

The comma, which makes an undesirable break in the sense, was introduced in Rothwell A.

B 70. S p i r i t ; c o m e . . . c o m f o r t s ;  
h a v e . . . w o u n d e d ; h a v e . All these stops  
were originally commas. There is a continuous series of the  
effects of sin on the saints, not divided into groups by strong-  
er stops. Dunlop changed the first and last into semicolons;  
and the Glasgow Fourth makes the middle one also a semicolon.  
The Reformed Presbyterian C has a semicolon and two commas.

A 20. O f A s s u r a n c e . The article was dropped  
in Rothwell A; but Robertson replaced it, possibly from the  
Reformed Presbyterian A. He was not followed by later editions.

B 71. H y p o c r i t e s , a n d o t h e r u n r e -  
g e n e r a t e m e n , m a y . The unnecessary commas were  
first inserted by Kincaid.

<sup>a</sup> Job viii. 13, 14  
<sup>Mic.</sup> iii. 11  
<sup>Deut.</sup> xxix. 19  
<sup>John</sup> viii. 41  
<sup>b</sup> Matt. vii. 22, 23  
<sup>c</sup> 1 John ii. 3  
<sup>1</sup> John iii. 14, 18,  
 19, 21, 24  
<sup>1</sup> John v. 13  
<sup>d</sup> Rom. v. 2, 5

hopes, and carnal presumptions of being in the  
 favour of God, and estate of salvation,<sup>a</sup> which  
 hope of theirs shall perish;<sup>b</sup> yet such as truly  
 believe in the Lord Jesus, and love Him in  
 sincerity, endeavouring to walk in all good  
 conscience before Him, may, in this life, be  
 certainly assured that they are in the state of  
 grace,<sup>c</sup> and may rejoice in the hope of the  
 glory of God, which hope shall never make  
 them ashamed.<sup>d</sup>

<sup>e</sup> Heb. vi. 11, 19  
<sup>f</sup> Heb. vi. 17, 18  
<sup>g</sup> 2 Pet. i. 4, 5,  
 10, 11  
<sup>1</sup> John ii. 3  
<sup>1</sup> John iii. 14  
<sup>2</sup> Cor. i. 12  
<sup>h</sup> Rom. viii. 15, 16  
<sup>i</sup> Eph. i. 13, 14  
<sup>Eph.</sup> iv. 30  
<sup>2</sup> Cor. i. 21, 22

II. This certainty is not a bare conjectural  
 and probable persuasion, grounded upon a  
 fallible hope,<sup>e</sup> but an infallible assurance of  
 faith, founded upon the divine truth of the  
 promises of salvation,<sup>f</sup> the inward evidence of  
 those graces unto which these promises are  
 made,<sup>g</sup> the testimony of the Spirit of adoption  
 witnessing with our spirits that we are the  
 children of God:<sup>h</sup> which Spirit is the earnest  
 of our inheritance, whereby we are sealed to  
 the day of redemption.<sup>i</sup>

<sup>k</sup> 1 John v. 13  
<sup>Isa.</sup> l. 10  
<sup>Mark</sup> ix. 24  
<sup>Ps.</sup> lxxxviii.  
 throughout  
<sup>Ps.</sup> lxxvii. to ver.  
 12  
<sup>1</sup> 1 Cor. ii. 12  
<sup>1</sup> John iv. 13  
<sup>Heb.</sup> vi. 11, 12  
<sup>Eph.</sup> iii. 17, 18, 19  
<sup>m</sup> 2 Pet. i. 10

III. This infallible assurance doth not so  
 belong to the essence of faith, but that a true  
 believer may wait long, and conflict with many  
 difficulties,<sup>k</sup> before he be partaker of it;<sup>k</sup> yet,  
 being enabled by the Spirit to know the things  
 which are freely given him of God, he may,  
 without extraordinary revelation, in the right  
 use of ordinary means, attain thereunto.<sup>l</sup>  
 And therefore it is the duty of everyone,<sup>l</sup> to  
 give all diligence to make his calling and  
 election sure;<sup>m</sup> that thereby his heart may be

B 72. m a y i n t h i s l i f e b e . The commas  
 are omitted in<sup>x</sup> the Stationers, but not again till Dunlop.

B 73. G o d ; w h i c h h o p e . Kincaid strengthened  
 the comma to a semicolon, probably on account of a similar  
 punctuation earlier in the section. Dillingham's punctuation is  
 equivalent to a semicolon after "Grace" and a comma here.

C 20. E p h e s i a n s i i i . 1 3 , 1 4 . The wrong  
 chapter number was given in Editions Three to Six, but was  
 corrected in Edition Seven; Dillingham did not<sup>z</sup> correct the  
 error, nor did Rothwell detect it. Dunlop conjectures the cor-  
 rect verses in his preface, but prints the wrong ones. Robertso  
 son was the first to print the right verses.



enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience; the proper fruits of this assurance:<sup>n</sup> so far is it from inclining men to looseness.<sup>o</sup>

B74 IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it, by falling into some special sin which woundeth the conscience and grieveth the Spirit, by some sudden or vehement temptation, by God's withdrawing the light of His countenance, and suffering even such as fear Him to walk in darkness and to have no light:<sup>p</sup> yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may, in due time, be revived;<sup>q</sup> and by the which, in the meantime, they are supported from utter despair.<sup>r</sup>

<sup>n</sup> Rom. v. 1, 2, 5  
Rom. xiv. 17  
Rom. xv. 13  
Eph. i. 3, 4  
Ps. iv. 6, 7  
Ps. cxix. 32  
<sup>o</sup> 1 John ii. 1, 2  
Rom. vi. 1, 2  
Tit. ii. 11, 12, 14  
2 Cor. vii. 1  
Rom. viii. 1, 12  
1 John iii. 2, 3  
Ps. cxxx. 4  
1 John i. 6, 7  
<sup>p</sup> Cant. v. 2, 3, 6  
Ps. li. 8, 12, 14  
Eph. iv. 30, 31  
Ps. lxxvii. 1 to 10  
Matt. xxvi. 69, 70, 71, 72  
Ps. xxi. 22  
Ps. lxxxviii.  
throughout  
Isa. i. 10  
<sup>q</sup> 1 John iii. 9  
Luke xxii. 32  
Job xiii. 15  
Ps. lxxiii. 15  
Ps. li. 8, 12  
Isa. i. 10  
<sup>r</sup> Mic. vii. 7, 8, 9  
Jer. xxxii. 40  
Isa. liv. 7, 8, 9, 10  
Ps. xxii. 1.  
Ps. lxxxviii.  
throughout

## CHAPTER XIX.

### *Of the Law of God.*

God gave to Adam a law, as a covenant of works, by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.<sup>a</sup>

<sup>a</sup> Gen. i. 26, 27  
with Gen. ii. 17  
Rom. ii. 14, 15  
Rom. x. 5  
Rom. v. 12, 19  
Gal. iii. 10, 12  
Eccles. vii. 29  
Job xxviii. 28

B 74. o f i t ; b y f a l l i n g . . . S p i r i t ;  
b y s o m e . . . t e m p t a t i o n ; b y G o d ' s .  
The semicolon after "Spirit" comes from Edition Four; it became  
a colon in Bostock. Rothwell followed Edition Six, which had  
the same punctuation as Edition Four; but the Fifth reverted to  
the authoritative plan. Kincaid has a comma and two semicolons;  
Kerr transformed the third comma into a semicolon. The Reform-  
ed Presbyterian A has the three semicolons, a punctuation which  
is also found in Dillingham. But the section contains (1) a  
statement that assurance may be lost, then a semicolon; then  
(2) the possible causes of such loss, then a colon; and (3)  
the seed from which the assurance may be revived.

II. This law, after his fall, continued to be a perfect rule of righteousness, and, as such, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables<sup>b</sup> the four first commandments containing our duty towards God<sup>c</sup> and the other six our duty to man.<sup>e</sup>

III. Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits;<sup>d</sup> and partly holding forth divers instructions of moral duties.<sup>e</sup> All which ceremonial laws are now abrogated<sup>f</sup> under the new testament.<sup>f</sup>

IV. To them also, as a body politic, He gave sundry judicial laws, which expired together with the State of that people; not obliging any other now, further than the general equity thereof may require.<sup>g</sup>

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof;<sup>h</sup> and that<sup>i</sup> not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it:<sup>j</sup> neither doth Christ, in the Gospel, any way dissolve, but much strengthen this obligation.<sup>k</sup>

VI. Although true believers be not under the law, as a covenant of works, to be thereby justified or condemned;<sup>l</sup> yet is it of great use

B 75. r i g h t e o u s n e s s ; a n d . The semicolon was introduced by the Reformed Presbyterian A. Kincaid has a colon; Kerr a semicolon.

A 21. t h e f i r s t f o u r . This order of words appears first in Blair B; the American also has it.

B 76. t o w a r d s G o d , a n d . Lithgow has the comma; Dunlop and the Reformed Presbyterian A both have it; and Carruthers did not change it. The Reformed Presbyterian C uses a comma and a dash.

A 22. B e s i d e s . The change of form is due to Kincaid; the American also has it.

B 77. p e o p l e , n o t . Lithgow and the Stationers have no punctuation mark at all here. Dunlop reduced the semicolon to a comma. The Assembly had evidently desired a stronger separation between the two distinct statements of the section

B 78. G o d , t h e c r e a t o r . The comma occurs in Editions Four to Six, in Bostock, and in the Third, but not elsewhere until Blair A.

B 79. g a v e i t . N e i t h e r . Edition Three has "gave it Neither", the punctuation mark being accidentally omitted. The period was inserted in later editions. but Edition Seven has the colon, and Carruthers has rightly adopted it.

B 80. l a w / a s a . Save for the Stationers, the comma is not missing until Dunlop.



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B81

to them, as well as to others/in that, as a rule of life informing them of the will of God/and their duty/it directs, and binds them to walk accordingly;" discovering also the sinful pollutions of their nature, hearts, and lives;" so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin," together with a clearer sight of the need they have of Christ, and the perfection of His obedience.<sup>p</sup> It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin:<sup>q</sup> and the threatenings of it serve to show what even their sins deserve / and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law.<sup>r</sup> The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof;<sup>s</sup> although not as due to them by the law/as a covenant of works.<sup>t</sup> So as/a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.<sup>u</sup>

<sup>m</sup> Rom. vii. 12, 22, 25  
<sup>n</sup> Ps. cxix. 4, 5, 6  
<sup>o</sup> 1 Cor. vii. 19  
<sup>p</sup> Gal. v. 14, 16, 18, 19, 20, 21, 22, 23  
<sup>q</sup> Rom. vii. 7  
<sup>r</sup> Rom. iii. 20  
<sup>s</sup> James i. 23, 24, 25  
<sup>t</sup> Rom. vii. 9, 14, 24  
<sup>u</sup> Gal. iii. 24  
<sup>v</sup> Rom. vii. 24, 25  
<sup>w</sup> Rom. viii. 3, 4  
<sup>x</sup> Jam. ii. 11  
<sup>y</sup> Ps. cxix. 101, 104, 128  
<sup>z</sup> Ezra ix. 13, 14  
<sup>aa</sup> Ps. lxxxix. 30, 31, 32, 33, 34  
<sup>ab</sup> Lev. xxvi. 1 to 14 with 2 Cor. vi. 16  
<sup>ac</sup> Eph. vi. 2, 3  
<sup>ad</sup> Ps. xxxvii. 11 with Matt. v. 5  
<sup>ae</sup> Ps. xix. 11  
<sup>af</sup> Gal. ii. 16  
<sup>ag</sup> Luke xvii. 10  
<sup>ah</sup> Rom. vi. 12, 14  
<sup>ai</sup> 1 Pet. iii. 8, 9, 10, 11, 12, with Ps. xxxiv. 12, 13, 14, 15, 16  
<sup>aj</sup> Heb. xii. 28, 29

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2/

B82

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VII. Neither are the forementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it;" the Spirit of Christ subduing and enabling the will of man to do that, freely and cheerfully, which the will of God, revealed in the law, requireth to be done.<sup>a</sup>

<sup>av</sup> Gal. iii. 21  
<sup>aw</sup> Ezek. xxxvi. 27  
<sup>ax</sup> Heb. viii. 10 with Jer. xxxi. 33

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B 81. l i f e , i n f o r m i n g . The comma was inserted by Robertson. It occurs also in Dillingham and the American edition.

B 82. t h e r e o f , a l t h o u g h . The comma replaces the semicolon in the Fifth edition.

B 83. l a w a s a c o v e n a n t . The comma was dropped by Dunlop; Carruthers did not replace it.

B 84. w o r k s : s o a s . The running on of the last sentence of this section, only separated from its predecessor by a colon, dates from Kincaid, and occurs in the American also. It is manifestly wrong; for the "So as" refers back to the whole of the section (whose punctuation bears study), and not merely to the immediately preceding sentence.

B 85. t o d o t h a t f r e e l y a n d c h e e r f u l l y w h i c h . Dunlop omitted the first of

the two commas, producing a badly balanced punctuation; Kerr restored the balance, not by replacing the missing comma, but by deleting the other one. The Reformed Presbyterian A has both commas; B dropped both.

B 86. G o d r e v e a l e d i n t h e l a w  
r e q u i r e t h . The first comma was dropped in the Fifth,  
and the second in Robertson.

## CHAPTER XX.

*Of Christian Liberty, and Liberty of Conscience.*

THE liberty which Christ hath purchased for believers under the Gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law;<sup>a</sup> and in their being delivered from this present evil world, bondage to Satan, and dominion of sin;<sup>b</sup> from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation;<sup>c</sup> as also, in their free access to God,<sup>d</sup> and their yielding obedience unto Him, not out of slavish fear, but a child-like love and willing mind.<sup>e</sup> All which were common also to believers under the law.<sup>f</sup> But, under the new testament, the liberty of Christians is further enlarged, in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected;<sup>g</sup> and in greater boldness of access to the throne of grace,<sup>h</sup> and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.<sup>i</sup>

II. God alone is Lord of the conscience,<sup>k</sup> and hath left it free from the doctrines and commandments of men, which are, in any thing, contrary to His Word; or beside it, in matters of faith or worship.<sup>l</sup> So that, to believe such doctrines, or to obey such commands, out of conscience, is to betray true liberty of con-

B 87. d o m i n i o n o f s i n , f r o m .

Lithgow has only a comma; but this punctuation was reintroduced in Dunlop. Dillingham has a colon; Carruthers a comma only. By the reinsertion of the word "from" the divines<sup>marked the</sup> introduced a second and distinct group of components of Christian liberty, divided from the first by a stronger stop.

B 88. l a w ; b u t . Dunlop reduced the period to a colon; and Kincaid further reduced it to a semicolon.

B 89. e n l a r g e d i n . The comma does not exist in Editions Five or Six, and consequently not in Rothwell. Dillingham considered a semicolon better, and it certainly would correspond with the semicolon after "subjected".

B 90. s u b j e c t e d , a n d i n . Bostock has a colon. Kincaid introduced the comma. The enlargement of Christian liberty has a negative and a positive side, marked off from each other in the authoritative editions by a semicolon.



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C 21. I . J o h n v i i . 3 8, 3 9. The error in Edition Three was duly corrected in Edition Seven, and was noticed by Dillingham; as soon as Rothwell printed the scriptures at length it was permanently righted.

C 22. I I . C o r . i i i . 1 3, 1 7, 1 9<sup>7</sup> This mistake (the last-named verse does not exist) was not corrected in Edition Seven. Rothwell put it right; but Carruthers restored the original error.

B 91. w o r d , o r  
A 23. i n m a t t e r s .

This double error is the most important in the whole Confession. It has obscured a distinction of great significance, which is perfectly evident in Dillingham's translation:—"ubi aut verbo ejus adversantur, aut in rebus fidei et cultus quæquam ei superaddunt", and that although that version actually has the comma and the preposition which have done the mischief in the English version. Men are free in all things in matters directly contrary to God's word; but in addition, where the question is one of faith or worship, they are free in matters not stated in the word. The distinction between matters civil and matters religious, and the great doctrine concerning things indifferent in the ecclesiastical world, are completely obscured by the change of a single letter and the consequent alteration of punctuation.

Dunlop introduced both of these changes; and his influence seems to have been strong enough to secure the adoption of this corrupt text by the Reformed Presbyterian editor, usually so accurate. The persistence of the mistake shews how easy it is to accept a well-known and official form of words without any critical mental analysis of it.

A 24. c o m m a n d m e n t s o u t o f . Dunlop altered "command" to "commandments", probably for uniformity

with the phrasing earlier in the section. He further omitted the comma, which indicated that the phrase "out of conscience" (meaning, I take it, outside conscience) belongs to the matter of believing doctrines, as well as to that of obeying commands.

science :<sup>m</sup> and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also."<sup>n</sup>

III. They, who upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord, without fear, in holiness and righteousness before Him, all the days of our life.<sup>o</sup>

IV.\* And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God.<sup>p</sup> And, for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation, or, to the power of godliness; or, such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church, they may lawfully be called to account, and

\*Paragraph IV. was struck out by Parliament.

B 92. l i b e r t y ; w h i c h . This needlessly powerful stop was introduced by Dunlop.



7 Rom. i. 32 with proceeded against by the censures of the  
1 Cor. v. 1, 5, Church,<sup>a</sup> and by the power of the civil  
11, 13  
2 John ver. 10, magistrate.<sup>r</sup>  
11, and 2  
Thess. iii. 14, and 1 Tim. vi. 3, 4, 5, and Tit. i. 10, 11, 13, and Tit. iii. 10 with  
Matt. xviii. 15, 16, 17; 1 Tim. i. 19, 20; Rev. ii. 2, 14, 15, 20; Rev. iii. 9. r Deut.  
xiii. 6 to 12; Rom. xiii. 3, 4 with 2 John ver. 10, 11; Ezra vii. 23, 25, 26, 27, 28;  
Rev. xvii. 12, 16, 17; Neh. xiii. 15, 17, 21, 22, 25, 30; 2 Kings xxiii. 5, 6, 9, 20, 21;  
2 Chron. xxxiv. 33; 2 Chron. xv. 12, 13, 16; Dan. iii. 29; 1 Tim. ii. 2; Isa. xlix. 23;  
Zech. xiii. 2, 3

CHAPTER XXI.

*Of Religious Worship, and the Sabbath Day.*

a Rom. i. 20 Acts xvii. 24 Ps. cxix. 68 Jer. x. 7 Ps. xxxi. 23 Ps. xviii. 3 Rom. x. 12 Ps. lxiii. 8 Josh. xxiv. 14 Mark xii. 33 b Deut. xii. 32 Matt. xv. 9 Acts xvii. 25 C 23 Matt. iv. 9, 10 Deut. iv. 15 to 20 Exod. xx. 4, 5, 6 Col. ii. 23	THE light of nature showeth that there is a God, who hath lordship and sovereignty over all, is good, and doth good unto all, and is B93 therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. <sup>a</sup> But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be A25 worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other A26 way not prescribed in the Holy Scripture. <sup>b</sup>
c Matt. iv. 10 with John v. 23 and 2 Cor. xiii. 14 d Col. ii. 18 Rev. xix. 10 Rom. i. 25 e John xiv. 6 1 Tim. ii. 5 Eph. ii. 18 Col. iii. 17	II. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to Him alone; <sup>c</sup> not to angels, saints, or any other creature: <sup>d</sup> and since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone. <sup>e</sup>

B93. o v e r a l l ; i s . . . u n t o a l l ; i s .

It was Dunlop who introduced the ~~new~~ emphatic punctuation.

C 23. D e u t . x v . 1 t o 2 9 . Rothwell misread  
this reference; and it does not seem to have occurred to him  
that he had got a wrong passage; he probably could not decide  
on any special verse to print, and thought the passage too long  
to quote in full. Dunlop put the reference in brackets, eviden-  
tly realising there was some error, but not tracking down the  
true verse. The American editors, though they revised the proof  
texts, did not alter this one.

A 25. l i m i t e d t o . This mistake occurred in  
Editions Five and Six; Dunlop has the credit of restoring the  
correct text.

A 26. v i s i b l e r e p r e s e n t a t i o n s .  
This has precisely the same history as the preceding error.

III. Prayer, with thanksgiving, being one special part of religious worship,<sup>f</sup> is by God required of all men;<sup>g</sup> and (that it may be accepted, it is to be made in the name of the Son,<sup>h</sup> by the help of His Spirit,<sup>i</sup> according to His will,<sup>k</sup> with understanding, reverence, humility, fervency, faith, love, and perseverance;<sup>l</sup> and if vocal, in a known tongue.<sup>m</sup>

IV. Prayer is to be made for things lawful,<sup>n</sup> and for all sorts of men living, or that shall live hereafter:<sup>o</sup> but not for the dead,<sup>p</sup> nor for those of whom it may be known that they have sinned the sin unto death.<sup>q</sup>

V. The reading of the Scriptures with godly fear;<sup>r</sup> the sound preaching<sup>s</sup> and conscionable hearing of the Word, in obedience unto God, with understanding, faith, and reverence;<sup>t</sup> singing of psalms with grace in the heart;<sup>u</sup> as also, the due administration and worthy receiving of the sacraments instituted by Christ;<sup>v</sup> are all parts of the ordinary religious worship of God:<sup>w</sup> beside religious oaths,<sup>x</sup> vows,<sup>y</sup> solemn fastings,<sup>z</sup> and thanksgivings upon special occasions,<sup>a</sup> which are, in their several times and seasons, to be used in a holy and religious manner.<sup>b</sup>

VI. Neither prayer, nor any other part of religious worship, is now under the Gospel either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed:<sup>c</sup> but God is to be wor-

<sup>a</sup> Ps. cvii. throughout; Esther ix. 22. <sup>b</sup> Heb. xii. 28. <sup>c</sup> John iv. 21

A 27. b e s i d e s . This inaccurate form occurs in Editions Five and Six; consequently the only editions which have escaped it are the ~~American~~ Reformed Presbyterian ones; the American has the corrupt form.

A 28. r e l i g i o u s o a t h s a n d v o w s . The conjunction was inserted by Dunlop. Profane oaths do exist; but a vow is essentially a religious act. This distinction is made clear by the limiting phrase "lawful oaths" in the title of the next chapter. It is curious, however, that Dillingham runs:- "religiosa insuper juramenta, votaue; sollemnia jejunia, sollennesque gratiarum actiones", an equivalent of Dunlop's ~~punctuation~~. text.

B 94. t h a n k s g i v i n g s u p o n . The omission of the comma is due to Dunlop, though it was missing in the somewhat carelessly printed Stationers; not even Carru-

thers has restored it. The omission of the comma makes the words "upon special occasions" refer only to thanksgivings.

It must be remembered that the divines used the word "occasion" in its stricter sense, that of "suitable opportunity", or as Dillingham translates it, "pro varietate eventuum"; its looser modern usage of "times" is the subject treated in the next ~~claus~~ clause. In a few editions, having no apparent connection with each other, - Lithgow, the Glasgow Fourth, and Seton, - the word "thnaksiving" is in the singular.

A 29. s e v e r a l o c c a s i o n s . This mistake occurs in Editions Five and Six, and in all their derivatives ~~un~~ until Kincaid.



<sup>d</sup> Mal. i. 11 shipped everywhere,<sup>d</sup> in spirit and truth ;<sup>e</sup> as <sup>A30</sup>  
<sup>1</sup> Tim. ii. 8 in private families<sup>f</sup> daily,<sup>g</sup> and in secret each  
<sup>e</sup> John iv. 23, 24 one by himself ;<sup>h</sup> so, more solemnly, in the  
<sup>f</sup> Jer. x. 25 public assemblies, which are not carelessly  
Deut. vi. 6, 7 or wilfully to be neglected, or forsaken, when  
Job i. 5 God, by His Word or providence, calleth  
2 Sam. vi. 18, 20 thereunto.<sup>i</sup>  
1 Pet. iii. 7  
Acts x. 2  
<sup>g</sup> Matt. vi. 11  
<sup>h</sup> Matt. vi. 6  
Eph. vi. 18  
<sup>i</sup> Isa. lvi. 6, 7

VII. As it is the law of nature, that, in <sup>A31</sup>  
general, a due proportion of time be set apart  
for the worship of God/ so, in His  
Word, by a positive, moral, and perpetual  
commandment, binding all men in all ages,  
He hath particularly appointed one day in  
seven, for a Sabbath, to be kept holy unto Him :<sup>k</sup>  
which, from the beginning of the world to the  
resurrection of Christ, was the last day of the  
week ; and, from the resurrection of Christ, was  
changed into the first day of the week,<sup>l</sup> which,  
in Scripture/ is called The Lord's Day,<sup>m</sup> and is  
to be continued to the end of the world, as the  
Christian Sabbath."

VIII. This Sabbath is then kept holy unto  
the Lord, when men, after a due preparing of  
their hearts, and ordering of their common  
affairs beforehand, do not only observe an holy  
rest, all the day, from their own works, words,<sup>B95</sup>  
and thoughts about their worldly employments,  
and recreations,<sup>o</sup> but also are taken up the <sup>B96</sup>  
whole time in the public and private exercises  
of His worship, and in the duties of necessity  
and mercy."

A 30<sup>1</sup>. i n s p i r i t a n d i n t r u t h . The  
second "in" was introduced by Kerr, and was doubtless placed  
there to harmonise with the actual words of John iv. 24, which  
is given as the proof text. The American also has it.

A 31. A s i t i s o f t h e l a w o f  
n a t u r e . The first "of" was omitted in Edition Seven; and  
one must presume that in so carefully read a copy this omission  
was not accidental, but was a correction, restoring the original  
work of the Assembly. Dillingham (using no doubt Edition Three)  
translates, - "Quemadmodum est de lege naturae ut," etc.

B 95. r e s t a l l t h e d a y f r o m . Dunlop  
omitted the first comma; and Kerr quite reasonably thereafter  
omitted the second. The American has no comma.

B 96. r e c r e a t i o n s ; b u t . Dunlop introduc-  
ed the semicolon; Kincaid, an exception among the later editions  
has the comma.

CHAPTER XXII.

*Of Lawful Oaths and Vows.*

A LAWFUL oath is a part of religious worship,<sup>a</sup> wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserteth, or promiseth; and to judge him according to the truth or falsehood of what he sweareth.<sup>b</sup>

II. The name of God only is that by which men ought to swear; and therein it is to be used with all holy fear and reverence.<sup>c</sup> Therefore, to swear vainly or rashly, by that glorious and dreadful Name; or, to swear at all by any other thing, is sinful, and to be abhorred.<sup>d</sup> Yet/as/in matters of weight and moment, an oath is warranted by the Word of God, under the new testament, as well as under the old; so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.<sup>e</sup>

III. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing, but what he is fully persuaded is the truth.<sup>f</sup> Neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.<sup>g</sup> Yet is it a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority.<sup>h</sup>

IV. An oath is to be taken in the plain and

B 97. s w e a r , a n d . The smaller stop originated in Rothwell. The emphasis of the second clause is much strengthened by the pause before it.

B 98. r e v e r e n c e : t h e r <sup>e</sup> f o r e . The divines began the expository part<sup>h</sup> of the section as a new sentence; but Kincaid substituted a colon for the period, which was further reduced to a semicolon by Johnstone A.

B 99. m a t t e r s , o u g h t . The unnecessary comma was introduced by Dunlop; the Reformed Presbyterian C also has it.

A 32. t a k e t h o n o a t h . This curious misprint occurs in Johnstone B, and is reproduced in Elliot.

Ab33. Y e t i t i s . Editions Five and Six gave this form, which is reproduced in all their derivatives.

*k* Jer. iv. 2 common sense of the words, without equivo-  
*Ps.* xxiv. 4 cation, or mental reservation.<sup>k</sup> It cannot  
*11 Sam.* xxv. 22, 32, 33, 34 oblige to sin; but in anything not sinful, being  
*Ps.* xv. 4 taken, it binds to performance, although to a  
*m Ezek.* xvii. 16, 18, 19 man's own hurt.<sup>l</sup> Nor is it to be violated, *B100*  
*Josh.* ix. 18, 19 with <sup>2</sup> *Sam.* although made to heretics, or infidels.<sup>m</sup>  
*xxi.* 1

*n* Isa. xix. 21 V. A vow is of the like nature with a  
*Eccles.* v. 4, 5, 6 promissory oath, and ought to be made with  
*Ps.* lxi. 8 the like religious care, and to be performed with  
*Ps.* lxvi. 13, 14 the like faithfulness."

*o* *Ps.* lxxvi. 11 VI. It is not to be made to any creature, but *B101*  
*Jer.* xlv. 25, 26 to God alone:<sup>o</sup> and, that it may be accepted,  
*p* *Deut.* xxiii. 21, it is to be made voluntarily, out of faith, and  
22, 23 conscience of duty, in way of thankfulness for  
*Ps.* l. 14 mercy received, or for the obtaining of what we  
*Gen.* xxviii. 20, want; whereby we more strictly bind ourselves  
21, 22 to necessary duties/or to other things, so far *B102*  
*1 Sam.* i. 11 and so long as they may fitly conduce  
*Ps.* lxvi. 13, 14 thereunto.<sup>p</sup>  
*Ps.* cxxxii. 2, 3, 4, 5

*q* *Acts* xxiii. 12, VII. No man may vow to do anything for-  
14 bidden in the Word of God, or what would  
*Mark* vi. 26 hinder any duty therein commanded, or which  
*Numb.* xxx. 5, 8, 12, 13 is not in his own power, and for the perform- *A34*  
*r* *Matt.* xix. 11, 12 ance whereof he hath no promise of ability from *A35*  
*1 Cor.* vii. 2, 9 God.<sup>q</sup> In which respects, Popish monastical  
*Eph.* iv. 23 vows of perpetual single life, professed poverty,  
*1 Peter* iv. 2 and regular obedience, are so far from being  
*1 Cor.* vii. 23 degrees of higher perfection, that they are  
superstitious and sinful snares, in which no  
Christian may entangle himself.<sup>r</sup>

B 100. h u r t ; n o r . There is a comma in place of a period in Bostock. The semicolon was introduced by Kincaid. The section makes three independent statements in as many sentences: (1) a vow binds in the plain sense; (2) to a man's hurt; (3) to any other man whoever he be.

B 101. c r e a t u r e b u t . This is the reading of the authoritative editions. But for once it must be admitted that the change is an improvement. Dillingham inserted a comma in his Latin. The Reformed Presbyterian A inserted it, and so did Robertson, but not Kincaid. Kerr reintroduced it, and Carruthers retained it.

B 102. d u t i e s , o r . Bostock has a colon; the Stationers has a comma, which reappears in the Reformed Presbyterian B, and again in Robertson, and is found even in Carruthers.

A 34. h i s p o w e r . The omission of "own" occurs in Johnstone A. Mair and Carruthers corrected it.



A 35. p r o m i s e o r a b i l i t y . The various editions have swung between the two readings, though a moment's thought would have determined which is right. In order to justify a vow a man needs something more than an opinion that God has granted him ability; he needs a "Promise of ability" from God; "cui praestando vires illi Deus non est pollicitus" is Dillingham's translation. The wrong form occurs in Editions Five and Six, and in all derivatives till it was rectified in Johnstone A.

## CHAPTER XXIII.

*Of the Civil Magistrate.*

B 103 GOD, the supreme Lord and King of all the world, hath ordained civil magistrates, to be, under Him, over the people, for His own glory, and the public good: and, to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers.<sup>a</sup>

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto;<sup>b</sup> in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth,<sup>c</sup> so for that end, they may lawfully now, under the new testament, wage war upon just and necessary occasion.<sup>d</sup>

III. The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven;<sup>e</sup> yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church; that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administered, and observed.<sup>f</sup> For the better effecting whereof,

<sup>a</sup> Rom. xiii. 1, 2,  
<sup>3, 4</sup>  
<sup>1</sup> Pet. ii. 13, 14

<sup>b</sup> Prov. viii. 15, 16  
Rom. xiii. 1, 2, 4  
<sup>c</sup> Ps. ii. 10, 11, 12

<sup>1</sup> Tim. ii. 2

<sup>2</sup> Sam. xxiii. 3

<sup>1</sup> Pet. ii. 13

<sup>d</sup> Luke iii. 14

Rom. xiii. 4

Matt. viii. 9, 10

Acts x. 1, 2

Rev. xvii. 14, 16

<sup>e</sup> 2 Chron. xxvi.

18 with Matt.

xviii. 17 and

Matt. xvi. 19

<sup>1</sup> Cor. xii. 28, 29

Eph. iv. 11, 12

<sup>1</sup> Cor. iv. 1, 2

Rom. x. 15

Heb. v. 4

<sup>f</sup> Isa. xlix. 23

Ps. cxxii. 9

Ezra vii. 23, 25,

26, 27, 28

Lev. xxiv. 16

Deut. xiii. 5, 6,

12

<sup>1</sup> Kings xviii. 4

<sup>1</sup> Chron. xiii. 1

to 9

<sup>2</sup> Kings xxiii. 1

to 26

<sup>2</sup> Chron. xxxiv.

33

<sup>2</sup> Chron. xv. 12,

13

; /  
;/

B 103. b e u n d e r h i m o v e r . The divines gave additional emphasis to the words "under him" by separating them from the rest of the clause; no edition until Carruthers has followed them exactly. The first comma was omitted in<sup>2</sup> Edition Four; the Reformed Presbyterian A, and the omission was probably copied thence by Robertson. Editions Five and Six have no comma, and are followed by all derivative editions save Robertson and Kincaid, Kerr deleting the commas again. Lithgow also has no comma.

B 104. l a w f u l l y , n o w u n d e r . Editions Five and Six have no commas at all; in addition to their derivatives, Lithgow is without the commas. Dunlop inserted the comma in the wrong place, and was followed by the Reformed Presbyterian C; A and B have the authoritative punctuation.

A 36. o c c a s i o n s . The plural was introduced in the Third. Dillingham translates "in causis justis ac

necessariis".

B 105. e n t i r e , t h a t . . . s u p p r e s s e d ,  
a l l . . . r e f o r m e d , a n d . The first two commas #  
were introduced in Edition Four, which also replaced the third  
semicolon by a colon. Rothwell has two commas and a semicolon,  
which Kincaid altered to three commas. The reformed Presbyter-  
ian A had also adopted three commas, a punctuation which had  
seemed adequate to Dillingham. Kerr, as an exception, has  
a comma and two semicolons; and so, strange to say, has Carr-  
uthers.

C 24. I I . K i n g s x x i v . 1 t o 2 6 .

This error is a late one dating from Johnstone A, and its  
origin is a puzzle. Not only is the twenty-fourth chapter  
quite irrelevant, but it has only twenty verses.



2 Chron. xix.  
8, 9, 10, 11  
2 Chron. xxix.  
and xxx.  
Matt. ii. 4, 5

he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.<sup>g</sup>

h1 Tim. ii. 1, 2  
i1 Pet. ii. 17  
k Rom. xiii. 6, 7  
l Rom. xiii. 5  
Tit. iii. 1  
m1 Pet. ii. 13, 14, 16  
n Rom. xiii. 1  
1 Kings ii. 35  
Acts xxv. 9, 10, 11  
2 Pet. ii. 1, 10, 11  
Jude ver. 8, 9, 10, 11  
o2 Thess. ii. 4  
Rev. xiii. 15, 16, 17

IV. It is the duty of people to pray for magistrates,<sup>h</sup> to honour their persons,<sup>i</sup> to pay them tribute and other dues,<sup>k\*</sup> to obey their lawful commands, and to be subject to their authority/for conscience' sake.<sup>l</sup> Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him.<sup>m†</sup> from which ecclesiastical persons are not exempted;<sup>n</sup> much less hath the Pope any power and jurisdiction over them in their dominions, or over any of their people; and, least of all, to deprive them of their dominions, or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.<sup>o‡</sup>

#### CHAPTER XXIV.

##### *Of Marriage, and Divorce.*

MARRIAGE is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman

\* Parliamentary version,—"To pay their dues."

† Parliamentary version,—"Infidelity, or difference in religion, doth not make void the magistrates' just and legal authority, nor free the people from their due obedience to them;" &c.

‡ The Parliamentary version omits from "much less hath the Pope," to the end.

B 106. a u t h o r i t y f o r . The comma disappeared in Editions Five and Six; it occurs sporadically thereafter, in Robertson, Kerr, and the S. S. U.; but in Carruthers it is lacking.

C 25. T i t u s i . 3. The transposition of the figures occurs in Edition Three, but is corrected in Edition Seven. Dillingham also noticed the error, and when Rothwell printed the proofs at length it finally disappeared.

A 27. h i m . The solitary edition in which the plural occurs is Edition Seven. That this is a deliberate and true correction is evident, for magistrates are dealt with in the plural throughout the section. Dillingham has "debitae illis obedientia". Even Carruthers has the wrong text.

to have more than one husband, at the same time.<sup>a</sup>

<sup>a</sup> Gen. ii. 24  
Matt. xix. 5, 6  
Prov. ii. 17

B107 II. Marriage was ordained for the mutual help of husband and wife,<sup>b</sup> for the increase of mankind with a legitimate issue, and of the Church with an holy seed;<sup>c</sup> and for preventing of uncleanness.<sup>d</sup>

<sup>b</sup> Gen. ii. 18  
<sup>c</sup> Mal. ii. 15  
<sup>d</sup> 1 Cor. vii. 2, 9

B108 III. It is lawful for all sorts of people to marry, who are able with judgment to give their consent.<sup>e</sup> Yet is it the duty of Christians to marry only in the Lord:<sup>f</sup> and therefore such as profess the true reformed religion should not marry with infidels, papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.<sup>g</sup>

<sup>e</sup> Heb. xiii. 4  
<sup>f</sup> 1 Tim. iv. 3  
<sup>g</sup> 1 Cor. vii. 36, 37, 38  
Gen. xxiv. 57, 58  
<sup>f</sup> 1 Cor. vii. 39  
<sup>g</sup> Gen. xxxiv. 14  
Exod. xxxiv. 16  
Deut. vii. 3, 4  
1 Kings xi. 4  
Neh. xiii. 25, 26, 27  
Mal. ii. 11, 12  
2 Cor. vi. 14

B109 IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word;<sup>h</sup> nor can such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife.<sup>i</sup> The man may not marry any of his wife's kindred/nearer in blood/ than he may of his own/ nor the woman of her husband's kindred/nearer in blood than of her own.<sup>k</sup>\*

<sup>h</sup> Lev. xviii. ch.  
<sup>i</sup> 1 Cor. v. 1  
Amos ii. 7  
<sup>j</sup> Mark vi. 18  
Lev. xviii. 24, 25, 26, 27, 28  
<sup>k</sup> Lev. xx. 19, 20, 21

7  
7  
2h

B110 V. Adultery/or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve

\* The Parliamentary version omits from "The man may not," to the end, and the whole of paragraphs V. and VI.

7  
3/

B 107. w i f e ; f o r . The semicolon is due to Dunlop. Marriage was ordained for a positive purpose, with three divisions, separated by commas; and for a negative purpose.

B 108. c o n s e n t , y e t . . . L o r d . A n d . The punctuation here has varied greatly. Dillingham has a semicolon in each case; Bostock has a period in each case. Lithgow and the Stationers have each a period and a comma. Rothwell has restored the authoritative stops; but Kincaid reversed their position. The Reformed Presbyterian A used a semicolon and a colon.

B 109. m a n , o r . The comm<sup>a</sup> occurs in Edition Four, and is not/ omitted until Carruthers. Dillingham has it.

B 110. o w n , n o r . The reduction to a comma was done by Dunlop.

B 111. A d u l t e r y o r . . . c o n t r a c t ,

b e i n g . The comma after "adultery" occurs in Anderson and the Reformed Presbyterian, with the American. It is absent ~~4~~ from Editions Five and Six, and therefore from Rothwell and his successors. Dillingham and Carruthers omit it. Strictly speaking, the authoritative punctuation would make adultery before contract a ground for dissolving the contract, while the ~~the~~ other does not.



l Matt. i. 18, 19, 20 that contract.<sup>1</sup> In the case of adultery after  
 m Matt. v. 31, 32 marriage, it is lawful for the innocent party to  
 n Matt. xix. 9 sue out a divorce:<sup>m</sup> and, after the divorce, to B112  
 Rom. vii. 2, 3 marry another, as if the offending party were  
 dead.<sup>n</sup>

o Matt. xix. 8, 9 VI. Although the corruption of man be such  
 l Cor. vii. 15 as is apt to study arguments unduly to put  
 Matt. xix. 6 asunder those whom God hath joined together B113  
 p Deut. xxiv. 1, in marriage/ yet nothing but adultery, or such  
 2, 3, 4 wilful desertion as can no way be remedied by  
 the Church, or civil magistrate, is cause suffi-  
 cient of dissolving the bond of marriage:<sup>o</sup>  
 wherein/ a public and orderly course of pro-  
 ceeding is to be observed; and the persons B114  
 concerned in it not left to their own wills and  
 discretion, in their own case.<sup>p</sup>

## CHAPTER XXV.

### *Of the Church.*

a Eph. i. 10, 22, 23 THE Catholic or Universal Church which is B115  
 Eph. v. 23, 27, 32 invisible, consists of the whole number of the  
 Col. i. 18 elect, that have been, are, or shall be gathered  
 b l Cor. i. 2 into one, under Christ the Head thereof; and B116  
 l Cor. xii. 12, 13 is the spouse, the body, the fulness of Him  
 Ps. ii. 8 that filleth all in all.<sup>a</sup>  
 Rev. vii. 9  
 Rom. xv. 9, 10, II. The visible Church, which is also catholic  
 11, 12 or universal under the Gospel (not confined to  
 c l Cor. vii. 14 one nation, as before under the law), consists of  
 Acts ii. 39 all those throughout the world that profess the  
 Ezek. xvi. 20, 21 true religion,<sup>b</sup> and of their children;<sup>c</sup> and is the A38  
 Rom. xi. 16  
 Gen. iii. 15  
 Gen. xvii. 7

B 112. d i v o r c e , a n d . Dillingham has a semi-  
 colon; and this remains until it is reduced to a comma in the  
 Reformed Presbyterian A, and in Kincaid. The sharper division  
 is the more logical, as the second event is not a necessary ~~con~~  
 consequence of the first.

B 113. m a r r i a g e , y e t . Edition Four had a ~~colon~~  
 colon, Edition Five and Edition Six a semicolon; these are fol-  
 lowed by other editions in the usual sequence. But here again  
 it is the Reformed Presbyterian A which reduces the stop to a  
 comma; no other edition does so until Carruthers.

B 114. o b s e r v e d , a n d . Lithgow had a period.  
 The authoritative semicolon is in other editions down to and  
 including the Reformed Presbyterian A/ and Robertson. All  
 later editions, except the American, have the comma.

B 115. c h u r c h , w h i c h . The comma was intro-  
 duced in the Reformed Presbyterian B and in Robertson.

B 116. t h e r e o f , a n d . While the comma occurs in Lithgow and the Stationers, it is not again found until Carruthers. It ignores the division of the ~~part~~ section into the two parts, one stating the composition and the other the mystic character of the Church.

A 38. t o g e t h e r w i t h t h e i r c h i l d -  
 r e n . The origin of this variation is most interesting. The slight distinction, which the phraseology suggests, between adults and children was not intended by the Assembly. In Rothwell A there is an inadvertent omission, due to the cause so often operative in old manuscripts, - homoioteleuton. The omitted words are here indicated in brackets:- "of all those throughout the world that profess the true religion, and of (their children, and is the kingdom of) the Lord Jesus Christ." The eye of the unfortunate compositor passed from the second "of" to the third one, which in Edition Six is nearly below it in the <sup>next</sup> ~~same~~ line. The entirely unintelligible phrase thus produced was noticed in Rothwell B, and was amended in the form which has been perpetuated. One cannot conjecture why it was not amended in the ~~text~~ correct form by collation with an accurate edition. It is very remarkable that Dillingham's translation is, - <sup>by</sup> "una cum eorundem liberis", and not "et ex eorundem liberis", perhaps more elegant Latin. It is difficult to avoid the conclusion that in some way this must have been the origin of the altered English.

kingdom of the Lord Jesus Christ,<sup>d</sup> the house  
and family of God,<sup>e</sup> out of which there is no  
ordinary possibility of salvation.<sup>f</sup>

<sup>d</sup> Matt. xiii. 47  
Isa. ix. 7  
<sup>e</sup> Eph. ii. 19  
Eph. iii. 15  
<sup>f</sup> Acts ii. 47

III. Unto this catholic visible Church Christ  
hath given the ministry, oracles, and ordinances  
of God, for the gathering and perfecting of the  
saints, in this life, to the end of the world; and  
doth by His own presence and Spirit, according  
to His promise, make them effectual there-  
unto.<sup>g</sup>

<sup>g</sup> 1 Cor. xii. 28  
Eph. iv. 11, 12, 13  
Matt. xxviii. 19,  
20  
Isa. lix. 21

IV. This catholic Church hath been sometimes  
more, sometimes less<sup>h</sup> visible.<sup>i</sup> And particular  
Churches, which are members thereof, are more  
or less pure, according as the doctrine of the  
Gospel is taught and embraced, ordinances  
administered, and public worship performed<sup>j</sup>  
more or less purely in them.<sup>k</sup>

<sup>h</sup> Rom. xi. 3, 4  
Rev. xii. 6, 14  
<sup>i</sup> Rev. ii. and iii.  
1 Cor. v. 6, 7

V. The purest Churches under heaven are  
subject both to mixture and error;<sup>l</sup> and some  
have so degenerated, as to become no Churches  
of Christ, but synagogues of Satan.<sup>m</sup> Never-  
theless, there shall be always a Church on  
earth, to worship God according to His  
will.<sup>n</sup>

<sup>l</sup> 1 Cor. xiii. 12  
Rev. ii. and iii.  
Matt. xiii. 24, 25,  
26, 27, 28, 29,  
30, 47  
<sup>m</sup> Rev. xviii. 2  
Rom. xi. 18, 19,  
20, 21, 22  
<sup>n</sup> Matt. xvi. 18  
Ps. lxxii. 17  
Ps. cii. 28  
Matt. xxviii. 19, 20  
<sup>o</sup> Col. i. 18  
Eph. i. 22  
<sup>p</sup> Matt. xxiii. 8,  
9, 10  
<sup>q</sup> Thess. ii. 3, 4,  
8, 9  
Rev. xiii. 6

VI. There is no other head of the Church<sup>r</sup>  
but the Lord Jesus Christ:<sup>s</sup> nor can the Pope  
of Rome, in any sense, be head thereof; but  
is that Antichrist, that man of sin, and son of  
perdition, that exalteth himself in the Church,  
against Christ and all that is called God.<sup>t</sup>

B 117. e a r t h t o . The comma, which gives a better  
emphasis, is omitted in the Stationers, in the Reformed Presby-  
terian B, and in Blair B.

B 118. R o m e i n a n y s e n s e b e . The  
second comma disappears in Edition Four, but the first one  
remains until dropped in Rothwell B. The Reformed Presbyter-  
ian A has the second comma, but is not followed by B or C. The  
emphatic clause is rendered more effective by the authoritative  
punctuation.



CHAPTER XXVI.

*Of the Communion of Saints.*

*a* 1 John i. 3  
Eph. iii. 16, 17,  
18, 19  
John i. 16  
Eph. ii. 5, 6  
Phil. iii. 10  
Rom. vi. 5, 6  
2 Tim. ii. 12  
*b* Eph. iv. 15, 16  
1 Cor. xii. 7  
1 Cor. iii. 21, 22,  
23  
Col. ii. 19  
*c* 1 Thess. v. 11, 14  
Rom. i. 11, 12, 14  
1 John iii. 16, 17,  
18  
Gal. vi. 10  
*d* Heb. x. 24, 25  
Acts ii. 42, 46  
Isa. ii. 3  
1 Cor. xi. 20  
*e* Acts ii. 44, 45  
1 John iii. 17  
2 Cor. viii. and  
ix. chapters  
Acts xi. 29, 30  
*f* Col. i. 18, 19  
1 Cor. viii. 6  
Isa. xlii. 8  
1 Tim. vi. 15, 16  
Ps. xlv. 7, with  
Heb. i. 8, 9

ALL saints, that are united to Jesus Christ their Head by His Spirit and by faith, have fellowship with Him in His graces, sufferings, death, resurrection, and glory<sup>a</sup> and, being united to one another in love, they have communion in each other's gifts and graces,<sup>b</sup> and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.<sup>c</sup>

II. Saints/by profession/are bound to maintain a holy fellowship and communion in the worship of God; and in performing such other spiritual services as tend to their mutual edification;<sup>d</sup> as also in relieving each other in outward things, according to their several abilities/and necessities. Which communion,<sup>e</sup> as God offereth opportunity, is to be extended unto all those/who/in every place/call upon the name of the Lord Jesus.<sup>f</sup>

III. This communion, which the saints have with Christ, doth not make them/in any wise/partakers of the substance of His Godhead;<sup>g</sup> or to be equal with Christ/in any respect;<sup>h</sup> either of which to affirm is impious and blasphemous.<sup>i</sup> Nor doth their communion one with another, as saints, take away, or infringe

B 119. g l o r y . A n d . The original colon was weakened to a semicolon by the Reformed Presbyterian A and the American. The period was introduced by Kincaid.

B 120. g r a c e s ; a n d . The semicolon gives a wrong balance to the section, which has two parts, dealing with union to Christ, and with union to each other, respectively. It was introduced by Dunlop; Kincaid and the American are the only derivative editions without it.

B 121. s a i n t s , b y p r o f e s s i o n , a r e . The commas were inserted in the Reformed Presbyterian A and in Robertson, and occur even in Carruthers. They are inaccurate, for the subject of the sentence is "saints by profession"; this is corroborated by Dillingham's "qui sanctos sese ~~esse~~ profitentur . . . tenentur", instead of some such phrase as,—"Sancti, propter professionem suam, tenentur". The second comma occurs in Edition Seven.

B 122. a b i l i t i e s   a n d .   The comma is appropriate, because abilities refers to the reliever, and necessities to the relieved. It disappeared in the Fifth, and Carruthers did not restore it.

B 123.   w h o   i n   e v e r y   p l a c e   c a l l .  
The punctuation here has varied very considerably. The only editions which retain the two commas of the authoritative editions are the three Reformed Presbyterian and the American. Editions Four to Six, Rothwell, and the Fifth have the first comma; all the rest, including Carruthers, omit both.

B 124.   t h e m   i n   a n y   w i s e   p a r t a k e r s  
Dunlop omitted these commas, thus somewhat reducing the emphasis. The only later edition which contains them is the Reformed Presbyterian A. Carruthers omits them.

B 125.   G o d h e a d , o r .   The comma was substituted for the semicolon in Edition Four, and has been followed by all editions, even Carruthers. But the two doctrines, indicated by the phrase "either of which" are best separated by a stronger stop.

B 126.   C h r i s t   i n .   The comma was omitted in Editions Five and Six; and by a coincidence in Bostock. It is present in the Reformed Presbyterian A (not B or C), but is omitted by Carruthers.

the title or property which each man hath in his goods and possessions.<sup>g</sup>

<sup>g</sup> Exod. xx. 15  
Eph. iv. 28  
Acts v. 4

## CHAPTER XXVII.

### *Of the Sacraments.*

SACRAMENTS are holy signs and seals of the covenant of grace,<sup>a</sup> immediately instituted by God,<sup>b</sup> to represent Christ and His benefits; and to confirm our interest in Him;<sup>c</sup> as also, to put a visible difference between those that belong unto the Church, and the rest of the world;<sup>d</sup> and solemnly to engage them to the service of God in Christ, according to His Word.<sup>e</sup>

<sup>a</sup> Rom. iv. 11  
Gen. xvii. 7, 10  
<sup>b</sup> Matt. xxviii. 19  
<sup>c</sup> 1 Cor. xi. 23  
<sup>d</sup> 1 Cor. x. 16  
<sup>e</sup> 1 Cor. xi. 25, 26  
Gal. iii. 27  
<sup>d</sup> Rom. xv. 8  
Exod. xii. 48  
Gen. xxxiv. 14  
<sup>e</sup> Rom. vi. 3, 4  
1 Cor. x. 16, 21

II. There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified: whence it comes to pass, that the names and effects of the one are attributed to the other.<sup>f</sup>

<sup>f</sup> Gen. xvii. 10  
Matt. xxvi. 27, 28  
Tit. iii. 5

III. The grace, which is exhibited in or by the sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it;<sup>g</sup> but upon the work of the Spirit,<sup>h</sup> and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.<sup>i</sup>

<sup>g</sup> Rom. ii. 28, 29  
<sup>h</sup> 1 Pet. iii. 21  
<sup>i</sup> Matt. iii. 11  
1 Cor. xii. 13  
<sup>i</sup> Matt. xxvi. 27, 28  
Matt. xxviii. 19, 20

IV. There be only two sacraments ordained by Christ our Lord in the Gospel; that is to

By 127. b e n e f i t s , a n d . The substitution of the comma (thus dividing the section into three propositions, instead of the four of the divines), was made in Editions Five and Six. Dunlop restored the authoritative punctuation, and was followed by Kyncaid; but the comma reappeared in Kerr. While the Reformed Presbyterian A and B retain the semicolon, C has the comma.

C 36. G a l a t i a n s i i i . 1 7 . This scripture proof has caused much difficulty. Rothwell prints the reference as Gal. iii. 7, but quotes Gal. iii. 17. One can only conjecture that the Editor misread the copy from which he was preparing the proofs as Gal iii. 7, looked at that verse, ~~and~~ found that it had nothing to do with it, and went on to Gal. iii 17. He may perhaps have been puzzled by that; but the phrase "The covenant, that was confirmed before of God" seem- to him to be sufficiently relevant to the phrase in the Confession,- "to confirm our interest in him",- to justify the use of the verse, and even to be italicised as its essential part.



HE did not stop to reflect that the things confirmed were utterly different in the two cases; nor, evidently, did he consult his original edition carefully. Dunlop, with his interest in the Scripture proofs, replaced Gal. iii. 27; but (one may conjecture) not because he found it in the original, but because (as in the case of C 6) he studied the relevancy of the passage. He marked it with the asterisk, which has survived; and he did not delete the erroneous verse 17.

A 39. a n d t h e e f f e c t s . This error, which somewhat mars the sense, occurs in Editions Five and Six; it was corrected by Dunlop.

B 128. s a c r a m e n t s , r i g h t l y . The comma in the modern editions is derived from Kincaid; it is also found in the Fifth. Dillingham has "in sacramentis, sive per ea rite adhibita".

B 129. a d m i n i s t e r i t , b u t . The stop in the authoritative editions is a colon; it was reduced to a semicolon in Lithgow, in the Glasgow Fourth, and in the Reformed Presbyterian C. The comma in the modern editions is due to Kincaid, though it occurred previously in the Third and the Fifth. The section contains three propositions, two negative and one positive: the efficacy of the sacrament depends (1) not on power in it; (2) nor on the administrator: (3) but on the Spirit and the word. This and the next change destroy this balance entirely.

B 130. i n s t i t u t i o n ; w h i c h . Rothwell inserts the mistaken semicolon; Dunlop restored the correct punctuation, but Kincaid reintroduced the error.

B 131. G o s p e l , t h a t . The semicolon was

replaced by a comma in Edition Four; but as the semicolon is correctly given in Editions Five and Six, the Rothwell Editions reproduce it. Dunlop and the Reformed Presbyterian A reintroduced the comma.

<sup>a</sup> Matt. xxviii. 19 say, Baptism and the Supper of the Lord: <sup>B132</sup>  
<sup>b</sup> 1 Cor. xi. 20, 23 neither of which may be dispensed by any/ but  
<sup>c</sup> 1 Cor. iv. 1 by a minister of the Word lawfully ordained.<sup>k</sup>  
<sup>d</sup> Heb. v. 4  
<sup>e</sup> 1 Cor. x. 1, 2, 3, V. The sacraments of the old testament, in  
<sup>f</sup> 4 regard of the spiritual things thereby signified  
and exhibited, were, for substance, the same  
with those of the new.<sup>1</sup>

## CHAPTER XXVIII.

*Of Baptism.*

<sup>a</sup> Matt. xxviii. 19 BAPTISM is a sacrament of the new testament,  
<sup>b</sup> 1 Cor. xii. 13 ordained by Jesus Christ,<sup>a</sup> not only for the  
<sup>c</sup> Rom. iv. 11 solemn admission of the party baptized into  
<sup>d</sup> with Col. ii. 11, 12 the visible Church;<sup>b</sup> but also, to be unto him <sup>B133</sup>  
<sup>e</sup> Gal. iii. 27 a sign and seal of the covenant of grace,<sup>c</sup> of  
<sup>f</sup> Rom. vi. 5 his ingrafting into Christ,<sup>d</sup> of regeneration,<sup>e</sup> of  
<sup>g</sup> Tit. iii. 5 remission of sins,<sup>f</sup> and of his giving up unto  
<sup>h</sup> Mark i. 4 God through Jesus Christ to walk in newness  
<sup>i</sup> Rom. vi. 3, 4 of life.<sup>g</sup> Which sacrament is, by Christ's own <sup>B134</sup>  
<sup>j</sup> Matt. xxviii. 19, 20 appointment, to be continued in His Church  
until the end of the world.<sup>h</sup>  
<sup>k</sup> Matt. iii. 11 II. The outward element to be used in this  
<sup>l</sup> John i. 93 sacrament is water, wherewith the party is to be  
<sup>m</sup> Matt. xxviii. 19, 20 baptized, in the name of the Father, and of the <sup>B135</sup>  
Son, and of the Holy Ghost, by a minister of  
the Gospel, lawfully called thereunto.<sup>i</sup>  
<sup>n</sup> Heb. ix. 10, 19, III. Dipping of the person into the water is  
<sup>o</sup> 20, 21, 22 not necessary; but Baptism is rightly adminis-  
<sup>p</sup> Acts ii. 41 tered by pouring, or sprinkling/ water upon the  
<sup>q</sup> Acts xvi. 33 person.<sup>k</sup>  
<sup>r</sup> Mark vii. 4

B 132. L o r d ; n e i t h e r . The change from a  
colon to a semicolon seems slight and unimportant; the origin-  
al punctuation, however, divides the/section with logical exact  
itude. (One must admit that when this and the preceding stop  
are both changed together,- as occurs in Dillingham's Latin,-  
the logical division is not destroyed; but there was no reason  
to alter the authoritative method.) The semicolon appears spo-  
radically,- in the Third, the Fifth, Robertson, and finally  
in Kerr. It is also found in Reformed Presbyterian <sup>L</sup>. C.

B 133. c h u r c h , b u t . The comma appears in the  
Third; Dunlop replaced the correct semicolon, but Kincaid re-  
turned to the comma. A colon occurs in Editions Four, Five,  
and Six, and in the Reformed Presbyterian A and B; but C has  
a comma only.

B 134. l i f e : w h i c h . The long interval since  
the word "sacrament" at the beginning of the section induced  
the divines to repeat that word after "which", and to begin a



new sentence. The period was reduced to a colon by Kincaid.

B 135. b a p t i s e d i n . The only editions which retain the comma of the authoritative editions are the three Reformed Presbyterian ones.

IV. Not only those that do actually profess faith in and obedience unto Christ,<sup>1</sup> but also the infants of one/ or both believing parents, are to be baptized.<sup>m</sup>

B136 V. Although it be a great sin to contemn or neglect this ordinance,<sup>n</sup> yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it;<sup>o</sup> or, that all that are baptized/ are undoubtedly regenerated.<sup>p</sup>

VI. The efficacy of Baptism is not tied to that moment of time wherein it is administered;<sup>q</sup> yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in His appointed time.<sup>r</sup>

A40 VII. The sacrament of Baptism is but once to be administered unto any person.<sup>s</sup>

## CHAPTER XXIX.

### *Of the Lord's Supper.*

B137 OUR Lord Jesus, in the night wherein He was betrayed, instituted the sacrament of His body and blood, called the Lord's Supper, to be observed in His Church, unto the end of the world, for the perpetual remembrance of the sacrifice of Himself in His death; the sealing

C 27. G e n e s i s x v i i . 7 , 9 . This "scripture proof" is very characteristic of the theological atmosphere of the time; but its point has been completely blunted by the omission of one verse from the authoritative Edition Three, corrected, however, in Edition Seven, - though even here with a dropped figure, making it read "7, 9, 0". In order to prove that children were to be baptised, the case of circumcision in the Old Testament was adduced, along with Gal. iii. 9, 14, to shew that the new covenant was continuous with the old. The corrected reference rightly includes verse 10, which is indeed the crucial one, for it is in it that definite instruction is given to circumcise the child.

B 136. w i t h o u t i t ; o r . The two complementary propositions were, in the usual manner of the divines, separated by a semicolon, which Dunlop reduced to a comma.

A40 ~~to~~ 137. t o a n y p e r s o n . Editions Five and Six have "to"; though this sounds correct in our ears, it would have seemed slovenly English in those days. The appear-

ance of the two forms thereafter is in strict genealogical  
Succession, save that the Reformed Presbyterian C has the  
word "to".

B 137. C h u r c h   u n t o . The original comma  
was omitted in Editions Five and Six, and does not occur in  
any of their descendants.

B 138. d e a t h ,   t h e . There are three purposes  
of the Lord's Supper,- remembrance, sealing, and communion,-  
separated in the original by semicolons. Dunlop is respon-  
sible for the reduction of this one to a comma.



C 25 <sup>a</sup> 1 Cor. xi. 23, 24, all benefits thereof unto true believers, their  
<sup>25, 26</sup>  
<sup>1</sup> Cor. x. 16, 17, 21 spiritual nourishment and growth in Him, their  
<sup>1</sup> Cor. xii. 13 further engagement in and to all duties which  
they owe unto Him; and to be a bond and  
pledge of their communion with Him, and with  
each other as members of His mystical body.<sup>a</sup> B 139

b Heb. ix. 22, 25, II. In this sacrament, Christ is not offered  
<sup>26, 28</sup>  
<sup>c</sup> 1 Cor. xi. 24, 25, up to His Father; nor any real sacrifice made B 140  
<sup>26</sup>  
<sup>d</sup> Matt. xxvi. 26, 27 at all for remission of sins of the quick or  
<sup>27</sup>  
<sup>e</sup> Heb. vii. 23, 24, dead; but only a commemoration of that  
<sup>27</sup>  
<sup>f</sup> Heb. x. 11, 12, 14, one offering up of Himself, by Himself, upon  
<sup>18</sup>  
the cross, once for all; and a spiritual oblation B 141  
of all possible praise unto God for the same:<sup>c</sup>  
so that the Popish sacrifice of the mass (as B 142  
they call it) is most abominably injurious to  
Christ's one/only sacrifice, the alone propitia-  
tion for all the sins of his elect.<sup>d</sup> A 41

e Matt. xxvi. 26, III. The Lord Jesus hath, in this ordinance,  
<sup>27, 28 & Mark</sup>  
<sup>xiv. 22, 23, 24</sup> appointed His ministers to declare His word of  
<sup>and Luke xxii.</sup>  
<sup>19, 20 with</sup> institution to the people; to pray, and bless  
<sup>1</sup> Cor. xi. 23, the elements of bread and wine, and thereby  
<sup>24, 25, 26</sup>  
<sup>f</sup> Acts xx. 7 to set them apart from a common to a holy use;  
<sup>1</sup> Cor. xi. 20 and to take and break the bread, to take the  
cup, and (they communicating also themselves)  
to give both to the communicants;<sup>e</sup> but to  
none who are not then present in the  
congregation.<sup>f</sup>

g 1 Cor. x. 16 IV. Private masses, or receiving this sacra-  
<sup>h</sup> Mark xiv. 23 ment by a priest/or any other/alone;<sup>g</sup> as B 143 26 26  
<sup>1</sup> Cor. xi. 25, 26, likewise, the denial of the cup to the people,<sup>h</sup>  
<sup>27, 28, 29</sup> worshipping the elements, the lifting them up  
or carrying them about for adoration, and the

B 139. u n t o H i m , a n d . The comma here  
appears first, strange to say, in the Reformed Presbyterian A,  
and from thence comes into Kincaid. It had occurred in the  
carelessly printed Stationers. Dunlop, though he altered the  
previous semicolon, left this one.

C 28. I I . C o r . x i i . 1 3 . This erroneous ref-  
erence in Edition Three was corrected in Edition Seven; and  
Dillingham also noticed it. When the proofs were set forth &  
in full by Rothwell the error disappeared finally.

B 140. F a t h e r , n o r . Bostock has a colon; the  
Stationers has a comma, which reappears in the Third, and  
continues thereafter.

B 141. o n c e f o r a l l , a n d . The four  
propositions (apart from the condemnation of the mass) stated  
in this section are:- (1) Christ is not offered; (2) it is  
no sacrifice at all; (3) it is a commemoration; (4) it is an

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oblation of praise. The reduction of the first semicolon (B 140) and the third (B 141) to commas certainly couples more closely the pair of negative propositions and the pair of positive ones; but it is not the punctuation of the Assembly. Kerr introduced the comma here; all previous editions, save a very obvious misprint in the Glasgow Fourth, have the semicolon. The American has a colon.

B 142. m a s s , a s t h e y c a l l i t , i s .  
Dunlop substituted commas for the parenthesis marks, although he left the original parenthesis in section III. Dillingham has "(uti loqui amant)".

A 41. o f t h e e l e c t . The error began in Edition Four, and therefore occurs in all later editions. Edition Seven has "his".

B 143. p r i e s t o r . . . a l o n e ; a s . . .  
p e o p l e ; w o r s h i p p i n g . . . u s e ; a r e .  
The punctuation of this paragraph has varied greatly. Editions Three to Seven have a comma after "any other", but none after "priest". Bostock inserted the necessary complementary comma after "priest"; Rothwell did the same; Dunlop cut out both commas, but Kincaid replaced them. The Reformed Presbyterian editions are without commas.

The semicolon after "alone" (which is correct) is found only in Edition Seven until Kerr considered it the desirable stop. It was Kerr also who transformed the comma after "use" into a semicolon. This is needed to balance the semicolon after "alone", and it is difficult to see why Edition Seven should have altered the first but not the second.

C 29. I C o r . x . 11 6 . The correct reference is to be found only in Edition Seven and in Carruthers; Dillingham did not notice the error. The Rothwell editor did

not see the entire irrelevancy of I Cor. x. 6, and even considered the words "our examples" suitable for italicising. This irrelevant text has been unintelligently reprinted ever since, though of course the verse which militates against the receiving of the Lord's Supper alone is "The cup of blessing which we bless is it not the communion of the blood of Christ?"

C 30. M a r k i v . 2 3 . This was given in Editions Three to Six, but corrected in Edition Seven, and also by Dillingham. When the full texts were printed by Rothwell the correct one was discovered. The Reformed Presbyterian editions copied the original error; the American recognised the uselessness of this reference and omitted it.



reserving them for any pretended religious use; <sup>i</sup> Matt. xv. 9  
are all contrary to the nature of this sacrament,  
and to the institution of Christ.<sup>1</sup>

V. The outward elements in this sacrament, <sup>h</sup> Matt. xxvi. 26,  
duly set apart to the uses ordained by Christ, <sup>27, 28</sup>  
have such relation to Him crucified, as that <sup>1</sup> 1 Cor. xi. 26, 27,  
truly, yet sacramentally only, they are sometimes <sup>28</sup>  
called by the name of the things they represent, <sup>h</sup> Matt. xxvi. 29  
to wit, the Body and Blood of Christ; <sup>k</sup> albeit  
in substance and nature, they still remain truly  
and only bread and wine as they were before.<sup>1</sup>

VI. That doctrine which maintains a change <sup>m</sup> Acts iii. 21 with  
of the substance of bread and wine into the <sup>1</sup> Cor. xi. 24,  
substance of Christ's body and blood (commonly <sup>25, 26</sup>  
called transubstantiation) by consecration of a <sup>h</sup> Luke xxiv. 6, 39  
priest, or by any other way, is repugnant, not  
to Scripture alone, but even to common sense  
and reason; overthroweth the nature of the  
sacrament, and hath been, and is the cause of  
manifold superstitions; yea, of gross idolatries.<sup>1m</sup>

VII. Worthy receivers <sup>n</sup> 1 Cor. xi. 28  
outwardly partaking <sup>o</sup> 1 Cor. x. 16  
of the visible elements in this sacrament,<sup>n</sup> do  
then also, inwardly by faith, really and indeed,  
yet not carnally and corporally but spiritually  
receive and feed upon Christ crucified, and all  
benefits of His death; the body and blood of  
Christ being then, not corporally or carnally, in,  
with, or under the bread and wine, yet, as  
really, but spiritually, present to the faith of  
believers in that ordinance, as the elements  
themselves are to their outward senses.<sup>o</sup>

VIII. Although ignorant and wicked men

B 144. s a c r a m e n t ; a n d . . . s u p e r -  
s t i t i o n s , y e a . The semicolon and the comma were  
reversed by Dunlop. This is a logical punctuation, as well as  
grammatically correct; but it does not express precisely the  
same connection of ideas nor the same emphasis as the authori-  
tative form. The Reformed Presbyterian employs a comma in  
both places.

A 41. a s e l e m e n t s . The omission of the  
article occurs in Editions Five and Six; but it is so mani-  
festly wrong that Rothwell restored it

<sup>p1</sup> 1 Cor. xi. 27, 28, receive the outward elements in this sacrament/  
<sup>29</sup>  
<sup>2</sup> 1 Cor. vi. 14, 15, yet they receive not the thing signified thereby/  
<sup>16</sup>  
<sup>q</sup> 1 Cor. v. 6, 7, 13 but by their unworthy coming thereunto, are  
<sup>2</sup> 1 Thess. iii. 6, 14, guilty of the body and blood of the Lord to  
<sup>15</sup>  
<sup>1</sup> Matt. vii. 6 their own damnation. Wherefore, all ignorant  
 and ungodly persons, as they are unfit to enjoy  
 communion with Him, so are they unworthy of  
 the Lord's table; and cannot/without great sin  
 against Christ, while they remain such, partake  
 of these holy mysteries,<sup>p</sup> or be admitted there-  
 unto.<sup>q</sup>

## CHAPTER XXX.\*

*Of Church Censures.*

<sup>a</sup> Isa. ix. 6, 7  
<sup>1</sup> Tim. v. 17  
<sup>1</sup> Thess. v. 12  
<sup>1</sup> Acts xx. 17, 28  
<sup>1</sup> Heb. xiii. 7, 17, 24  
<sup>1</sup> Cor. xii. 28  
<sup>1</sup> Matt. xxviii. 18,  
 19, 20

THE Lord Jesus, as King and Head of His  
 Church, hath therein appointed a government,  
 in the hand of Church officers, distinct from the  
 civil magistrate.<sup>a</sup>

<sup>b</sup> Matt. xvi. 19  
<sup>1</sup> Matt. xviii. 17, 18  
<sup>1</sup> John xx. 23, 21,  
 22, 23  
<sup>2</sup> Cor. ii. 6, 7, 8

II. To these officers/the keys of the kingdom  
 of heaven are committed/ by virtue whereof,  
 they have power respectively to retain, and  
 remit sins; to shut that kingdom against the  
 impenitent, both by the Word, and censures;  
 and to open it unto penitent sinners, by the  
 ministry of the Gospel, and by absolution from  
 censures, as occasion shall require.<sup>b</sup>

III. Church censures are necessary, for the  
 reclaiming and gaining of offending brethren,  
 for deterring of others from the like offences, for  
 purging out of that leaven which might infect  
 the whole lump, for vindicating the honour of

\* This chapter is omitted in the Parliamentary version.

B 145. s a c r a m e n t , y e t . The colon, indica-  
 ting a strong pause in the thought, was soon modified;  
 indeed only Bostock, Anderson, and the Fifth have it. Edit-  
 ions Five and Six and their derivatives have a semicolon.  
 Lithgow and the Stationers have only a comma, and as both  
 Dunlop and the Reformed Presbyterian A adopted this punctua-  
 tion, it has held the field since<sup>x</sup>, even in Carruthers.

B 146. L o r d , t o . This unnecessary comma occurs  
 in all editions save Bostock, the Stationers, Anderson, and  
 Robertson.

B 147. t a b l e , a n d c a n n o t . The separa-  
 tion, by a semicolon, of the proposition about unfitness from  
 that about sin, was rightly maintained (save in the care-  
 lessly printed Stationers edition) until Kerr substituted a  
 comma. The Reformed Presbyterian C employed here,- as in  
 one or two other places,- a comma and a dash in place of the  
 semicolon.

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B 148. g o v e r n m e n t i n . The comma, missing in Lithgow and the Stationers, was again dropped by Dunlop. Dillingham makes a distinct clause, separated by commas.

C 31. A c t s x x . 1 7 ~~1~~, 18. The original reference is Acts xx. 17, 28. The Stationers has Acts xx. 17, 18 probably thinking that this was correcting a printer's error; and Rothwell either follows this, or else comes independently to the same conclusion. He prints both verses at length, ~~then~~ though finding nothing in verse 28 to italicise. The three Reformed Presbyterian have the correct reference; but the American thought it best to omit the passage altogether. Of course the real proof is in verse 28, - "the flock over which the Holy Ghost hath made you overseers".

B 149. . . . sins, to shut. committed, by virtue. This section contains a general statement as to authority, followed by a colon, and three statements as to the exercise of that authority, (1) as to sins; (2) as to the impenitent, (3) as to the penitent, separated from each other by semicolons.

The first stop was a semicolon in Editions Five and Six, and also in the Reformed Presbyterian. Dunlop reduced it to a comma, and even Carruthers does not replace the stronger stop. The semicolon after "sins" was not reduced to a comma till Kincaid.

C 32. J o h n x x . 2 0, 2 1, 2 2, 2 3. Dillingham has John xx. 21, 22, 23; Rothwell considered that the first verse was an error; and he is probably right, the duplicating of the "20" being a slip of the compositor. Carruthers reproduces the original reference.

B 150. b r e t h r e n ; f o r . . . o f f e n c e s  
f o r . . . l u m p ; f o r . . . g o s p e l ; a n d .



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Save for the carelessly printed Stationers (which has  
semicolon, comma, no stop, comma) the authoritative punct-  
uation is retained until the Reformed Presbyterian C and  
Kerr.

Christ, and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer His covenant/and the seals thereof to be profaned by notorious and obstinate offenders.<sup>c</sup>

<sup>c</sup> 1 Cor. v. chap.  
1 Tim. v. 20  
Matt. vii. 6  
1 Tim. i. 20  
1 Cor. xi. 27 to  
the end, with  
Jude ver. 23

IV. For the better attaining of these ends, the officers of the Church are to proceed by admonition/ suspension from the sacrament of the Lord's Supper for a season/and by excommunication from the Church/ according to the nature of the crime, and demerit of the person.<sup>d</sup>

<sup>d</sup> 1 Thess. v. 12  
2 Thess. iii. 6,  
14, 15  
1 Cor. v. 4, 5, 13  
Matt. xviii. 17  
Tit. iii. 10

#### CHAPTER XXXI.\*

##### *Of Synods and Councils.*

FOR the better government/and further edification of the Church, there ought to be such assemblies/as are commonly called synods or councils.<sup>a</sup>

<sup>a</sup> Acts xv. 2, 4, 6

II. As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with, about matters of religion; so, if magistrates be open enemies to the Church, the ministers of Christ/ of themselves/ by virtue of their office, or they/ with other fit persons upon delegation from their Churches, may meet together in such assemblies.<sup>b</sup>

<sup>b</sup> Isa. xlix. 23  
1 Tim. ii. 1, 2  
2 Chron. xix. 8,  
9, 10, 11  
2 Chron. xxix.,  
xxx. chaps.  
Matt. ii. 4, 5  
Prov. xi. 14  
<sup>c</sup> Acts xv. 2, 4,  
22, 23, 25

III. It belongeth to synods and councils/ ministerially to determine controversies of faith and cases of conscience, to set down rules and directions for the better ordering of the public

\* This chapter is omitted in the Parliamentary version.

B 151. C o v e n a n t , a n d t h e s e a l s  
t h e r e o f , t o b e . Editions Three and Four have a  
comma after "covenant"; this is omitted in Editions Five and  
Six. Dunlop omitted this comma, but inserted one after  
"thereof". Both commas are inserted in the Reformed Presby-  
terian A and in Robertson. It is of course clear that the com-  
mas go together; but it is an open question whether to omit  
both or to insert both. We have here no guidance from Edi-  
tion Seven, as this chapter is not in it; I have therefore  
followed Editions Five and Six, though of course they have no  
actual authority.

B 152. a d m o n i t i o n , s u s p e n s i o n .  
... s e a s o n , a n d . . . c h u r c h , a c c o r d i n g .  
In Editions Three and Seven, but nowhere else, all  
three stops are semicolons. Dunlop placed a comma in each  
of the three positions, and Cartwrights retained this method.  
The authoritative punctuation emphasises and distinguishes  
the three procedures, and the fact that the final clause

refers to all three.

B 153. c o n s c i e n c e ; t o s e t d o w n .  
Dunlop introduced the semicolon; Dillingham had also used  
it in his translation. But the section contains a statement  
as to the power of synods, divided into two parts, - legis-  
lation and appeal, - by a semicolon; and then, after a colon,  
a statement as to their decrees also divided into two por-  
tions by a semicolon, the parts being (1) they are to be  
received if consonant with Scripture; (2) they have a double  
authority.



d Acts xv. 15, 19,  
24, 27, 28, 29,  
30, 31  
Acts xvi. 4  
Matt. xviii. 17,  
18, 19, 20

worship of God, and government of His Church/  
to receive complaints in cases of maladminis-  
tration, and authoritatively to determine the  
same: which decrees and determinations, if  
consonant to the Word of God, are to be re-  
ceived with reverence and submission; not  
only for their agreement with the Word, but  
also for the power whereby they are made, as  
being an ordinance of God appointed thereunto  
in His Word.<sup>d</sup>

e Eph. ii. 20  
Acts xvii. 11  
1 Cor. ii. 5  
2 Cor. i. 24

IV. All synods or councils, since the Apostles'  
times, whether general or particular, may err;  
and many have erred. Therefore they are not  
to be made the rule of faith or practice, but to  
be used as a help in both.<sup>e</sup>

f Luke xii. 13, 14  
John xviii. 36

V. Synods and councils are to handle, or  
conclude, nothing, but that which is ecclesias-  
tical: and are not to intermeddle with civil  
affairs which concern the commonwealth; unless  
by way of humble petition, in cases extraordi-  
nary; or, by way of advice, for satisfaction of  
conscience, if they be thereunto required by the  
civil magistrate.<sup>f</sup>

## CHAPTER XXXII.

### *Of the State of Men after Death, and of the Resurrection of the Dead.*

a Gen. iii. 19  
Acts xiii. 36

THE bodies of men, after death, return to  
dust and see corruption:<sup>a</sup> but their souls  
(which neither die nor sleep), having an im-  
mortal subsistence, immediately return to God

B 154. s u b m i s s i o n , n o t . Kincaid substi-  
tuted the comma for the semicolon, and thus destroyed the  
balance of the section, as set forth in the previous note.

B 155. G o d , a p p o i n t e d . Save for the  
Stationers and the Third, this comma does not appear until  
Robertson. It is an undesirable interruption of a coherent  
and continuous definition.

B 156. e r r , a n d . . . e r r e d ; t h e r e -  
f o r e . . . p r a c t i c e , b u t . . Dunlop revised the  
punctuation of the section for the worse, and his method was  
adopted by the Reformed Presbyterian A. The section contains  
two statements as to (1) possible and (2) actual fallibility of  
of councils; and, - in a new sentence, - the deduction as to  
their (1) negative and (2) positive use. The authoritative pu-  
nctuation displays this division.

B 157. c o m m o n w e a l t h , u n l e s s . Edi-  
tions Five and Six have only the comma, and Bostock follows

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them. The structure of the section is (1) a positive proposition, separated by a colon from (2) a negative proposition, separated by a semicolon from the two exceptions to it, which are again separated from each other by a semicolon.

B 158. a d v i c e f o r . Dunlop removed this comma, which was however missing in the Stationers. Its value is that (like the corresponding one in the preceding clause) it gives additional emphasis to the statement of the circumstances under which petition or advice are respectively justifiable.

B 159 who gave them:<sup>b</sup> the souls of the righteous, <sup>b</sup> Luke xxiii. 43  
 being then made perfect in holiness, are received <sup>Eccles. xii. 7</sup>  
 into the highest heavens, where they behold the <sup>c</sup> Heb. xii. 23  
 face of God in light and glory, waiting for the <sup>2</sup> Cor. v. 1, 6, 8  
 full redemption of their bodies.<sup>c</sup> And the souls <sup>Phil. i. 23, with</sup>  
 of the wicked are cast into hell, where they <sup>Acts iii. 21 &</sup>  
 remain in torments and utter darkness, reserved <sup>Eph. iv. 10</sup>  
 to the judgment of the great day.<sup>d</sup> Beside <sup>d</sup> Luke xvi. 23, 24  
 these two places for souls separated from their <sup>Acts i. 25</sup>  
 bodies, the Scripture acknowledgeth none. <sup>Jude ver. 6, 7</sup>  
 A 43 <sup>1</sup> Pet. iii. 19

II. At the last day, such as are found alive <sup>e</sup> 1 Thess. iv. 17  
 shall not die, but be changed:<sup>e</sup> and all the dead <sup>1</sup> Cor. xv. 51, 52  
 shall be raised up, with the selfsame bodies and <sup>f</sup> Job xix. 26, 27  
 none other, although with different qualities, <sup>1</sup> Cor. xv. 42, 43, 44  
 which shall be united again to their souls for  
 ever.<sup>f</sup>

B 161 III. The bodies of the unjust shall, by the <sup>g</sup> Acts xxiv. 15  
 power of Christ, be raised to dishonour: the <sup>John v. 28, 29</sup>  
 bodies of the just, by His Spirit, unto honour; <sup>1</sup> Cor. xv. 43  
 and be made conformable to His own glorious <sup>Phil. iii. 21</sup>  
 body.<sup>g</sup>

#### CHAPTER XXXIII.

##### *Of the Last Judgment.*

God hath appointed a day, wherein He will <sup>a</sup> Acts xvii. 31  
 judge the world in righteousness, by Jesus <sup>b</sup> John v. 22, 27  
 Christ,<sup>a</sup> to whom all power and judgment is <sup>c</sup> 1 Cor. vi. 3  
 given of the Father.<sup>b</sup> In which day, not only <sup>Jude ver. 6</sup>  
 the apostate angels shall be judged,<sup>c</sup> but like- <sup>2</sup> Pet. ii. 4  
 wise all persons that have lived upon earth  
 shall appear before the tribunal of Christ, to  
 give an account of their thoughts, words, and

B 159. g a v e t h e m . T h e s o u l s .

Rothwell introduced the period instead of the colon.

B 160. b o d i e s ; a n d . Rothwell substituted a  
 colon for the period, probably by mere inadvertence, as he  
 printed the "And" after it with a capital. Kincaid changed  
 it to a semicolon. Both this and the preceding change were  
 made in Dillingham; and they have at least equal fitness  
 with the authoritative method.

A 43. B e s i d e s . This form dates from Rothwell.

B 161. d i s h o n o u r ; t h e . . h o n o u r ,  
 a n d . Dunlop reduced these two stops unnecessarily; but  
 by reducing them both he retained the right balance of the  
 section. Dillingham made the same change.

C 33. I J o h n v. 2 8 , 2 9 . Carruthers has unac-  
 countably given this reference wrongly; there is no precedent  
 the  
 for error.



B159 who gave them :<sup>b</sup> the souls of the righteous, <sup>b</sup> Luke xxiii. 43  
 being then made perfect in holiness, are received <sup>c</sup> Eccles. xii. 7  
 into the highest heavens, where they behold the <sup>c</sup> Heb. xii. 23  
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 full redemption of their bodies.<sup>c</sup> And the souls <sup>Phil. i. 23, with</sup>  
 of the wicked are cast into hell, where they <sup>Acts iii. 21 &</sup>  
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 shall be raised up, with the selfsame bodies and <sup>f</sup> Job xix. 26, 27  
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A 43. B e s i d e s . This form dates from Rothwell.

B 161. d i s h o n o u r ; t h e e . . h o n o u r ,  
 a n d . Dunlop reduced these two stops unnecessarily; but  
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 section. Dillingham made the same change.

C 33. I J o h n v. 2 8 , 2 9 . Carruthers has unac-  
 countably given this reference wrongly; there is no precedent  
 the  
 for error.

d 2 Cor. v. 10  
Eccles. xii. 14  
Rom. ii. 16  
Rom. xiv. 10, 12  
Matt. xii. 36, 37

e Matt. xxv. 31 to  
the end  
Rom. ii. 5, 6  
Rom. ix. 22, 23  
Matt. xxv. 21  
Acts iii. 19  
2 Thess. i. 7, 8, 9,  
10

f 2 Pet. iii. 11, 14  
2 Cor. v. 10, 11  
2 Thess. i. 5, 6, 7  
Luke xxi. 27, 28  
Rom. viii. 23, 24,  
25  
g Matt. xxiv. 36,  
42, 43, 44  
Mark xiii. 35, 36,  
37  
Luke xii. 35, 36  
Rev. xxii. 20

deeds; and to receive according to what they have done in the body, whether good or evil.<sup>d</sup>

II. The end of God's appointing this day is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the damnation of the reprobate who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord: but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.<sup>e</sup>

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity; so will He have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly/ Amen.<sup>f</sup>

*Charles Herle*, Prolocutor.  
*Cornelius Burges*, Assessor.  
*Herbert Palmer*, Assessor.  
*Henry Robbroughe*, Scriba.  
*Adoniram Byfield*, Scriba.

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B 162. d e e d s , a n d . The semicolon was reduced to a comma by Kincaid. The Divines thought that the judgment should be separated from the treatment consequent upon it by a stronger stop than a comma.

B 163. m e r c y i n . . . e l e c t , a n d . . . j u s t i c e i n . The punctuation of diminished force is due to Kincaid. It obscures the fact that the salvation and the damnation are not his mercy and his justice respectively, but are the manifestation of their glory, - a distinction quite in accord with the meticulous accuracy of the divines. Dillingham's Latin is in accordance with this; - "quo nempe misericordiae suae constaret gloria ex aeterna salute electorum, justitiae autem e damnatione reproborum".

B 164. q u i c k l y . A m e n . Editions Five and Six had a period. Bostock has a comma, Lithgow no stop, Anderson a comma, and the Stationers a period. Rothwell as usual followed Edition Six. The period probably arose, either

from an idea that the "Amen" was the close of the Confession and not of the quotation, or else from a mistaken recollection of the passage in the Bible, of which , however, this is not a quotation, but a paraphrase, and therefore requires a different punctuation.